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ANTHON'S LATIN GRAMMAR—PART II.

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AN INTRODUCTION

TO

LATIN PROSE COMPOSITION,

WITH

A COMPLETE COURSE OF EXERCISES,

ILLUSTRATIVE OF ALL THE IMPORTANT

PRINCIPLES OF LATIN SYNTAX.

BY

CHARLES ANTHON, LL.D.,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,  
AND RECTOR OF THE GRAMMAR-SCHOOL.



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TO

THE RIGHT REV. JAMES H. OTEY, D.D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE  
OF TENNESSEE,

THIS WORK IS INSCRIBED,

AS A

TESTIMONIAL OF SINCERE RESPECT FOR ONE IN WHOM TALENTS OF  
A HIGH ORDER ARE BLENDED WITH ALL THE Milder  
CHARITIES OF PRIVATE LIFE,

AND

WHO HAS EVER SHOWN HIMSELF THE FRIEND OF SOUND EDU-  
CATION, IN CONJUNCTION WITH WHAT ALONE CAN  
RENDER IT TRULY VALUABLE, A SOUND  
RELIGIOUS BELIEF.





## P R E F A C E.

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THE present work forms the second part of the Latin Lessons, and is intended to elucidate practically all the important principles and rules of the Latin Syntax. The plan pursued is the same with that which was followed in preparing the first part, and the utility of which has been so fully proved by the favourable reception extended to that volume. A rule is laid down and principles are stated, and then exercises are given illustrative of the same ; so that the two parts, taken together, will form a complete Grammar of the Latin language, accompanied by what no other grammar of that tongue at present has, a full course of continuous exercises.

The principles and rules of Latin Syntax, as laid down in the present volume, have been derived from the grammars of Zumpt, Weissenborn, Reissig, Billroth, and from the Gymnasium of Dr. Crombie. The exercises are taken principally from Kenrick, and a few from Ellis and Hottenrott. The miscellaneous exercises at the end of the volume are from Crombie exclusively. No vocabulary has been appended for these last, since the student will obtain the requisite aid from any English-Latin Dictionary.

*Columbia College, Dec. 10, 1841.*



INTRODUCTION  
TO  
LATIN PROSE COMPOSITION.

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PART I.  
EXERCISES ON LATIN SYNTAX.

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CONCORD.

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I. NOMINATIVE AND VERB.

RULE I. A verb agrees with its nominative in number and person, and in gender also, if it be susceptible of gender ; as,

<i>Ego lego</i> , "I read."	<i>Nos docemus</i> , "we teach."
<i>Tu scribis</i> , "thou writest."	<i>Vos auditis</i> , "ye hear."
<i>Puer currit</i> , "the boy runs."	<i>Hostes fugiunt</i> , "the enemy flee."
<i>Corinthus capta est</i> , "Corinth was taken."	
<i>Arma fracta sunt</i> , "the arms were broken."	
<i>Captivi emti sunt</i> , "the captives were bought."	

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Obs. 1. As the terminations of the verbs serve to distinguish the persons, the personal pronouns are not expressed, as nominatives, unless some emphasis is required.

Obs. 2. In impersonal verbs, the nominative is left undefined ; as, *tonat*, "it thunders ;" *oportet*, "it behooves."

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RULE II. A collective noun, that is, a noun in the singular denoting number or multitude, sometimes has a plural verb ; as, *pars pugnant*, *pars fugiunt*, "some fight, some flee."

1. *I am building.—Thou art considering.—Time flies.—We conquer.—Ye swim.—The men live.—The house was burning.—The swallows were departing.—Death has taken away.—The citizens had received.—The law will permit.—The tyrants will have punished.*  
 Ego ædifico.—Tu cogito.—Tem-  
 pus fugio.—Ego vinco.—Tu  
 nato.—Homo vivo.—Domus  
 ardeo.—Hirundo abeo.—Mors  
 eripio.—Civis recipio.—Lex  
 permitto.—Tyrannus punio.
2. *Men may understand.—The cause might suffice.—We may have thought.—Pompey might have doubted.—Crassus might at length have conquered.—The preceptor may teach, the pupils will not learn.—Tullius might have said so while we were absent.*  
 Homo intelligo.—Causa sufficio.  
 —Ego existimo.—Pompeius  
 dubito.—Crassus tandem vin-  
 co.—Præceptor doceo, discipu-  
 lus non disco.—Tullius ita dico  
 dum ego absum.
3. *The Romans are being conquer- ed.—The house was being built.—Carthage was taken.—The books were preserved.—The boys may have been sent.—The wom- en might have been found.—The girl has been slain.*  
 Romanus vinco.—Domus ædifico.  
 —Carthago capio.—Liber con-  
 servo.—Puer mitto.—Femina  
 invenio.—Puella interficio.
4. *While Marcus is drawing near, it thunders.—It hails daily, and we are greatly alarmed.—It lightens and rains, and the con- suls immediately retire.*  
 Dum Marcus advento tono.—  
 Grandino quotidie, egoque mag-  
 nopere conturbo.—Fulguro et  
 pluo, consulque statim decedo.
5. *A part were wounded or slain.—The crowd made a loud outcry.—The multitude feared, and were easily scattered.—The army were corrupted, and discipline was neglected.—The youth began.—The commons decreed.*  
 Pars vulnero aut occido.—Turba  
 fremo.—Multitudo timeo, et fa-  
 cile dissipo.—Exercitus cor-  
 rumpo, disciplinaque negligo.—  
 Juventus cœpi.—Plebs scisco.

Remark 1. For some observations on the construction of a plural verb with a collective noun in the singular, consult *Drakenborch ad Liv.*, 35, 26.—*Corte ad Sall.*, Jug., 28.—*Id. ad Luc.*, 4, 367.—*Kritz ad Sall.*, Jug., 15, 2.

Remark 2 The construction of a plural verb with a collective noun

in the singular is perhaps never used by Cicero (for the instance cited from *Ver.*, 1, 31, is corrupt), and very rarely by Livy. It is common, however, when a noun of this class continues the subject of successive propositions, to join a singular verb with it in one, and a plural in another, especially if a relative is interposed; as, "*Hoc idem generi humano evenit, quod in terra collocati sunt.*" (*Cic.*, *N. D.*, 2, 6.)—" *Jam ne nocte quidem turba ex eo loco dilabebatur, refracturosque carcerem minabantur.*" (*Liv.*, 6, 17.)

*Remark 3.* This same construction of a singular collective noun with a plural verb is also comparatively rare in Virgil, and takes place generally in the following cases, namely, when the collective noun is followed by a genitive of another noun, which latter forms the true subject; or in the case of *pars*. But even then, when *pars* occurs with a plural verb, either the plural of the noun to which *pars* refers, or the plural of a pronoun, or else *alii* precedes. (*Wagner, Quæst. Virg.*, viii., 4.)

*Remark 4.* Not unfrequently a plural verb is used after *uterque* and *quisque*; as, "*Uterque eorum ex castris exercitum educunt.*" (*Cæs.*, *B. C.*, 3, 30.)—" *Cætera multitudo, decimus quisque ad supplicium lecti.*" (*Liv.*, 2, 59.)

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**RULE III.** Two or more singular nominatives, united by a connective conjunction, and sometimes even without such union, have the verb in the plural if they denote living beings, and especially persons; as, *Antonius et Octavius vicerunt Brutum et Cassium*, "Antonius and Octavius conquered Brutus and Cassius."

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**RULE IV.** But if the nominatives denote things without life, and especially abstract ideas, the singular or plural may be used, unless one of the nominatives should be in the plural, or what is asserted should only be true of them jointly; as,

*Cum tempus necessitasque postulat, decertandum manu est.* "When the occasion and necessity demand, we must contend with the hand."

*Beneficium et gratia homines inter se conjungunt.* "Kindness and favour unite men among themselves."

*Vita, mors, divitiæ, paupertas, omnes homines commovent.* "Life, death, riches, poverty, exercise a strong influence over all men."

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| <p>1. <i>Seleucus and Antiochus waged war on account of Asia.—Carthage and Numantia were de-</i></p> | <p><i>Seleucus et Antiochus bellum propter Asia (accus.) gero.—Carthago et Numantia ab idem</i></p> |
|--|---|



stroyed by the same Scipio.—Ninus and Semiramis acquired great glory.—Hannibal and Philopæmen were taken off by poison.—Pompey, Lentulus, Scipio, Afranius, perished in the civil wars by a miserable death.—At the lake Regillus, in the war with the Latins, Castor and Pollux were seen to fight on horseback in the Roman line.

2. *Fineness, closeness, whiteness, smoothness, are regarded in paper.*—His long hair set off Scipio, and his personal appearance, not elaborately neat, but truly manly and military.—Reason and speech unite men together.—Hunger and thirst are burdensome.—The research and investigation of truth is especially appropriate.—Hunger and thirst are removed by meat and drink.—The forehead, the eyes, the countenance, often deceive; the speech most frequently of all.

Scipio (*ablat.*) deleo.—Ninus et Semiramis magnus gloria adipiscor.—Hannibal et Philopæmen venenum (*ablat.*) absumo.—Pompeius, Lentulus, Scipio, Afranius, in bellum (*ablat.*) civilis fœde pereo.—Apud Regillus (*accus.*), bellum (*ablat.*) Latinus, in acies (*ablat.*) Romanus, Castor et Pollux ex equus (*ablat. plur.*) pugno video.

Tenuitas, densitas, candor, lævor, in charta (*ablat. plur.*) specto (*plur.*).—Promissus cæsaries habitusque corpus, non cultus munditia (*ablat. plur.*), sed virilis vere ac militaris Scipio adorno (*sing.*).—Ratio et oratio concilio (*sing.*) inter sui (*accus.*) homo.—Fames et sitis sum molestus.—Imprimis proprius sum (*sing.*) verum inquisitio atque investigatio.—Cibus (*ablat.*) et potio (*ablat.*) fames sitisque depello (*sing.*).—Frons, oculus, vultus, persæpe mentior (*plur.*): oratio vero sæpe.

Obs. When *et* is repeated, the verb is in the singular, agreeing with the last subject, and being understood with the others; as, *Hoc et ratio doctis, et necessitas barbaris, et mos gentibus, et feris natura ipsa præscripsit.* The same remark applies to *quum*—*tum*.

About the same time, both Marcellus came to Rome to deprecate disgrace, and the consul Q. Fulvius to hold the comitia.—There was in Miltiades both the greatest kindness and wonderful affability, great authority with all the states, an illustrious name, and

Sub idem tempus (*accus.*), et Marcellus ad deprecandum ignavia, et Q. Fulvius, consul, comitia (*gen. plur.*) causa (*ablat.*) Roma (*accus.*) venio.—In Miltiades sum quum summus humanitas tum mirus comitas; magnus auctoritas apud omnis civitas



the highest renown in the military art.

(*accus.*); nobilis nomen; laus res militaris (*genit.*) magnus.

**RULE V.** When pronouns of different persons come together, the verb agrees with the pronoun of the first person in preference to that of the second, and with the pronoun of the second person in preference to that of the third; as, *Si tu et Tullia valetis, ego et Cicero valemus*, "If thou and Tullia are well, I and Cicero are well."

**OBS.** The Latin, unlike the English, places the pronoun of the first person before that of the second.

If neither thou nor I have done these things, poverty has not permitted us to do them.—Through a single act of mine, both thou and all my friends have fallen into one common ruin.—Thou and I speak to-day to one another with the greatest frankness.—Rullus, thou and some of thy colleagues have erred greatly, who hoped that ye might be able to become popular.

Hic si neque ego neque tu facio, non sino egestas ego facio.—Unus factum meus (*ablat.*) et tu et omnis meus amicus corruo.—Ego ac tu simpliciter (*superl.*) inter ego (*accus.*) hodie loquor.—Erro Rullus, vehementer et tu et nonnullus collega tuus, qui spero tu possum (*accus. with infin.*) popularis sum.

**Remark.** The true construction is this: *Vos, tu et Tullia, valetis; nos, ego et Cicero, valemus*.—Besides the phraseology referred to by the rule, we can use the preposition *cum* with the latter of the two subjects. Thus, *Tu ipse cum Sexto scire velim quid cogites*. (*Cic., Ep. ad Att., 7, 14.*)—*Sæpe ego admirari soleo cum Lælio perfectam Catonis sapientiam*. (*Cic., de Sen., 4.*)

**RULE VI.** The infinitive mood or part of a sentence often supplies the place of a nominative; as, *Mentiri est turpe*, "to lie is disgraceful."—*Æquum est ut hoc facias*, "it is right that thou do this."

1. To do wrong is never useful, because it is always disgraceful.

Nunquam sum utilis pecco, quia semper sum turpis.

—To betray our country is a sin.  
 —To separate the mind from the body is nothing else than to learn to die.—To be entirely unacquainted with our own poets is a mark of the most indolent sloth or the most delicate fastidiousness.

2. Not to love one's parents is impiety; not to acknowledge them, madness.—To love one's parents is the first law of nature.—It is a difficult art to regulate the republic rightly.—It is disgraceful to say one thing, to think another.—To command one's self is the greatest exercise of authority.

3. Among the Persians it was the highest honour to hunt in an intrepid manner.—Not to return favours with acts of kindness is both base, and is (so) esteemed among all.—To speak beautifully and oratorically is nothing else than to use the best sentiments and choicest words.—To salute kindly, to address each one courteously, is never unpleasing.

—Peccatum sum patria prodo.  
 —Secerno a corpus (ablat.) animus, nec quisquam alius sum quam emorior disco.—Rudis (accus.) sum omnino in noster poeta (ablat.), aut inertissimus segnitia (genit.) sum, aut fastidium delicatissimus (genit.).

Parens suus non amo, impietas sum: non agnosco insania.—Diligo parens primus natura lex sum.—Ars sum difficilis, recte respublica rego.—Turpis sum alius loquor, alius sentio.—Impero sui (dative), magnus sum imperium.

Apud Persa (accus.) summus laus sum fortiter venor.—Non refero beneficium (ablat.) gratia et sum turpis, et apud omnis habeo.—Nihil sum alius pulchrè et oratoriè dico, nisi bonus sententia (ablat.) verbumque lectus (ablat.) dico.—Saluto benignè, et comiter unusquisque appello, sum haud unquam injucundus.

*Remark.* The infinitive, when taken as a substantive, may have a pronoun or adjective agreeing with it; as, "*Totum hoc philosophari displicet.*" (Cic., *de Fin.*, 1, 1.)—" *Ipsum Latinè loqui in magna laude ponendum est.*" (*Id.*, *Brut.*, 140.) This mode of expression, however, is only resorted to when no verbal substantive exists, and must not be extended beyond the actual practice of the classics. *Scire tuum* is found in Persius, and *intelligere meum* in Petronius; but, except with *ipsum*, this construction is very rare.

## II. APPPOSITION.

RULE I. One substantive agrees with another, or with a pronoun, in case, when both refer to the same person or thing; as, *Urbs Roma*, "the city Rome;" *Nos consules*, "we consuls."

**OBS. 1.** The substantive coming after must, wherever this is possible, agree with the one that goes before in gender and number also. If the leading substantive be feminine, it must have in apposition with it either a feminine noun, if such a one exist, or a feminine adjective used as a noun.

**OBS. 2.** When two nouns in apposition are of different numbers, the verb agrees with the leading one of the two; as, *Rhinoceroses, rarum alibi animal, in montibus Indiæ erant.* "In the mountains of India were rhinoceroses, an animal rarely met with elsewhere."

**OBS. 3.** Before the second of the two words but in apposition, *ut* and *quamvis* are often employed.

1. *Otho, a brave man, and my intimate friend, restored dignity to the equestrian order.—Themistocles, the commander in the Persian war, freed Greece, the home of freedom, from servitude.—We have sent a consul, a very brave man, with an army.—Riches are dug up, the incitements of evils.—We have the consuls friendly to us, and Furnius, the tribune of the commons, on our side.—All the maritime empire was given to Neptune, the other brother of Jove.*

*Otho, vir fortis, et necessarius meus, equester ordo restituo dignitas.—Themistocles, imperator bellum Persicus, Græcia, domus libertas, servitus (ablat.) libero.—Consul mitto, vir fortis, cum exercitus (ablat.).—Efodio opes, irritamentum malum.—Amicus consul habeo, et noster tribunus plebs Furnius.—Do Neptunus (dat.), alter Jupiter frater, maritimus omnīs regnum.*

2. *The Romans waged war with Tigranes, king of the Armenians.—The Italian nations called it the Adriatic Sea, from Adria, a colony of the Tusci.—In Herodotus, the father of history, there are innumerable fables.—Brutus and Cassius, the slayers of Cæsar, excited a great war.—What shall I answer to my children, who deem thee another parent?—How often hast thou endeavoured to slay me when (consul) elect? How often when consul?*

*Romanus cum Tigranes, Armenius rex, bellum gero.—Adriaticus mare, ab Adria, Tuscus colonia, voco Italicus gens.—Apud Herodotus (accus.), pater historia, sum innumerabilis fabula.—Brutus et Cassius, interfector Cæsar, ingens bellum moveo.—Quis respondeo liberi meus (dative), qui tu parens alter puto?—Quoties tu ego designatus; quoties consul interficio conor?*

3. *Thebes, the capital of Bæotia, was situated at the foot of Mount Cithæron.—Experience, an excellent instructor, has taught this.—Philosophy was the inventress of laws, the mistress of morals and of (mental) culture.—Wisdom is the effecter of a happy life.—Pythagoras recommended frugality to all, as the parent of virtues.—Fortune, that mistress of human affairs.—I pass by Greece, and Athens that inventress of all learning.—Pleasure is the counterfeiter of good, and the mother of all evils.*
4. *Titus, the darling of mankind, was called a most excellent prince.—Grecian soldiers, his chief and almost only hope, came unto Darius.—Tullia, our darling, has died.—Cneus and Publius Scipio, the two thunderbolts of the Roman power, were suddenly cut off in Spain.—Dicæarchus, my favourite (author), discoursed with very great acuteness.—To Cæsar, as quæstor, Farther Spain fell by lot.—I await death as an end of miseries.—Lycurgus abolished the use of gold and silver, as the material of all crimes.—Manlius Torquatus put his own son to death, although victorious, because he had fought contrary to orders.*
- Thebæ, Bæotia caput, sub Mons Cithæron sino. — Hic doceo usus, magister egregius. — Philosophia inventrix lex, magistra mos et disciplina sum. — Beatus vita effectrix sapientia sum. — Pythagoras, genetrix virtus, frugalitas omnis (*dative*) commendo. — Fortuna, ille res humanus domina. — Omitto Græcia, atque ille omnis doctrina inventrix Athenæ. — Bonum imitatrix voluptas sum, omnisque malum mater.
- Titus, humanus genus deliciæ, bonus princeps voco. — Græcus miles, præcipuus spes et prope modum unicus, ad Darius pervenio. — Tullia, noster deliciæ, morior. — Cneus et Publius Scipio (*plur.*), duo fulmen Romanus imperium, subito in Hispania extinguo. — Dicæarchus, meus deliciæ, acriter (*superl.*) dissero. — Cæsar (*dative*), quæstor, ulterior Hispania obvenio. — Mors, ut finis miseria, exspecto. — Aurum argentumque usus, velut omnis sce'us materia, tollo Lycurgus. — Manlius Torquatus filius suus, quia contra imperium pugno, quamvis victor (*accus.*), occido.

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RULE II. In the answer to a question, the noun, pronoun, or adjective must be in the same case with that word in the question to which it is an answer; as, *Quis mundum creavit? Deus.* "Who created the



world? God."—*Cujus opera mundus creatus est? Dei.*  
 "By whose labour was the world created? God's."

Obs. The possessive pronouns correspond with the genitive of the personal, both in the question and answer; as, *Cujus est liber? Meus.* "Whose book is it? Mine."—*Cujum est pecus? Melibæi.* "Whose flock is it? Melibæus's."

1. *Who will deny this? Thy brother Marcus.—What friendship can there be among the ungrateful? None.—By whose aid didst thou effect this? Piso's.—In what place shall I expect thee? In the Forum.—In what words did he say this? In choice and appropriate ones.—To whom didst thou deliver the boy? To his father and mother.—What is it, pray? A trifling matter.—Whom, then, am I to ask? Davus.—Who is speaking here? My master. What am I to do? —What men hast thou slain? Betrayers of their country.*

2. *Whose boy hast thou placed here? Ours.—On whose account do I now prosecute the siege? Yours.—Whose voice, pray, sounds near me? Thine.—Whose daughter was she? Cæsar's.*

*Hic quis nego? Marcus, frater tuus.—Quis amicitia possum inter ingratus? Nullus.—Quis auxilium hic facio? Piso.—Quis in locus tu exspecto? Forum.—Quis verbum hic dico? Lectus et proprius.—Quis puer trado? Pater ac mater.—Quisnam sum? Puerilis sum.—Quis igitur rogo? (pres. subj.) Davus.—Quis hic loquor? Herus. Quis ago? (pres. subj.)—Quis homo eneco? Patria proditor.*

*Quis puer hic appono? Noster.—Quis causa (ablat.) nunc facio obsidium? Vester.—Quisnam vox prope ego (accus.) sono? Tuus.—Quis filia sum? Cæsar.*

RULE III. Any verb may have the same case after it as before it, when both words refer to the same person or thing; as, *Ego sum Romanus*, "I am a Roman."—*Tu vocaris proditor*, "Thou art called a traitor."—*Illa incedit regina*, "She walks as a queen."

1. *Homer alone deserved to be called a poet.—Socrates may justly* | *Homerus solus appello poeta mer-*  
*eo.—Socrates parens philoso-*

be styled the parent of philosophy.—He openly desires to be made a tribune of the commons.—The friends of Alexander the Great were made kings from commanders.—Ancient Greece is deservedly called the parent of all arts.—The month August was originally called *Sextilis*.

2. After Romulus, Numa was created king.—The fixed stars are rightly considered suns.—No one who is a Roman citizen can lose his freedom without his own choice.—Thou wilt come beloved and respected by all.—Oracles disappeared after men began to be less credulous.—Will ignoble birth or mean rank prevent a wise man from being happy?—I love thy daughter, and know for certain that she is lovely.

3. A good man with great difficulty suspects that others are wicked.—This I ask: Why dost thou say that I am a stranger?—I hope that I will be a popular consul.—They say that the squadron of three hundred horse, which Scipio formed, turned out excellent.—They say that there is a wild animal in Pæonia, which is called the Bonasus, with the mane of a horse, in other respects like a bull.

phia jus (*ablat.*) dico possum.—Plane cupio facio tribunus plebs.—Alexander Magnus rex ex præfectus facio amicus.—Vetus Græcia merito omnis ars parens nomino.—Augustus mensis olim *Sextilis* voco.

Post Romulus, Numa rex creo.—Stella fixus recte sol puto.—Nemo civis Romanus possum amitto libertas invitus.—Venio carus exspectatusque omnis.—Oraculum evanesco postquam homo minus credulus esse cæpi.—Num humilitas aut ignobilitas sapiens beatus sum (*infin.*) prohibeo?—Amo filia tuus, et certo scio ille (*accus. with infin.*) sum amabilis.

Vir bonus difficile alius (*accus. with infin.*) sum improbus suspicor.—Ille quæro: peregrinus cur ego sum dico?—Spero popularis ego sum consul.—Ala trecenti eques, qui Scipio comparo, egregius evado fero.—Trado in Pæonia fera sum, quæ Bonasus voco (*subjunct.*), equinus juba (*ablat.*), ceteri (*accus. plur. neut.*) taurus (*dative*) similis.

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RULE IV. When objects are compared together by *quam*, in themselves, or in their relation to another, they will be in the same case; as,

*Nullum est certius amicitiae vinculum quam consensus voluntatis.*



"There is no surer bond of friendship than uniformity of inclination."

*Ita sentio, Latinam linguam locupletiore esse quam Græcam.*

"This is my opinion, that the Latin language is richer than the Greek."

*Nulli flebilior occidit quam tibi.* "He hath fallen, to be lamented by no one more than by thee."

Certainly the ignorance of future evils is better than the knowledge.

—It is fit that our country should be dearer to us than ourselves.—

*Livius said that no one can more faithfully give counsel than he who recommended to another what he himself would do if he were in the same situation.—Mathematicians affirm that the sun is many times larger than the earth.—The inventions of necessity are older than (those) of pleasure.—Failure of strength is more frequently produced by the vices of youth than (by those) of age.—We perceive those things which happen prosperously or unprosperously to ourselves, more than those which (happen so) to others.*

*Certe ignoratio futuris malum utilis sum quam scientia.—Deceat carus sum patriæ (accus.) ego (dative) quam egomet ipse.—Livius nemo (accus. with infin.) fideliter do possum consilium dico, quam is qui is (accus. neut.) alter suadeo, qui ipse, si in idem locus sum (imperf. subj.) facturus fuerim.—Sol mathematicus multus pars (ablat. plur.) confirmo magnus sum quam terra.—Necessitas inventum antiquius sum quam voluptas.—Defectio vis (gen. plur.) adolescentia vitium efficio sæpe quam senectus.—Magis is percipio, qui ego ipse aut prosperus aut adversus evenio, quam ille qui cæteri.*

*Remark.* The reason of this rule is, not because *quam* "couples like cases," as some express it, but because the same thing being predicated of each object, the substantives depend on one and the same word.

### III. ADJECTIVES.

**RULE I.** Adjectives, adjective pronouns, and participles agree with their substantives in gender, number, and case; as,

*Bonus puer,* "a good boy."

*Bona puella,* "a good girl."

*Triste bellum,* "a sad war."

*Mea soror,* "my sister."

*Hoc negotium,* "this affair."

*Bonos viros,* "good men."

*Bonæ leges,* "good laws."

*Cadentia astra,* "setting stars."

*Fugientes hostes,* "fleeing foes."

*Tua dona,* "thy gifts."

1. *A great man had answered.—A free people desired.—One disgrace remains.—A destructive war is at hand.—That law commands.—The other ranks have been freed.—The most noble men have come.—A great error prevails.—Your liberty has been taken away.—No deceit is produced.—No private letters are shown.—Human counsels have failed.—Our whole army has perished.*  
*Magnus vir respondeo. — Liber populus cupio. — Unus dedecus resto. — Exitiosus bellum impendeo. — Is lex jubeo. — Cæteri ordo libero. — Nobilis homo venio. — Magnus error versor. — Vester libertas adimo. — Nullus fraus profero. — Nullus privatus epistola ostendo. — Humanus consilium cado. — Noster totus acies intereo.*
2. *I received many letters from thee, all written with great care. — The best laws will be annulled by this law, without any exception. — I will now say a few things (in reply) to the rest of thy discourse. — Death is shameful in flight, glorious in victory. — In a state the rights of war are most carefully to be observed. — No forgetfulness will ever blot out my remembrance of thy favours to me. — I understand thy conversation and Pompey's from thy letter. — Prudence is not to be expected from a man who is never sober.*  
*Multus a tu accipio epistola, omnis diligenter scriptus. — Bonus lex hic lex sine ullus exceptio tollo. — Pauci nunc dico ad reliquus oratio tuus. — In fuga fœdus mors sum, in victoria gloriosus. — In respublica maxime conservandus sum jus bellum. — Meus tuus erga ego (accus.) meritum memoria nullus unquam deleo oblivio. — Sermo tuus et Pompeius cognosco (perfect) ex tuus literæ. — Non sum ab homo nunquam sobrius postulandus prudentia.*
3. *The drones are without a sting, as it were imperfect bees, and the slaves of the true bees. — The auxiliaries of the king, embarrassed and confused, because they had prosecuted their march in no order, betake themselves to flight. — Cattle, when dispersed, follow the herds of their own species. — Dionysius used to harangue from a lofty tower. — A hundred brazen bars close the*  
*Sum fucus sine aculeus (ablat.) velut imperfectus apis, et quasi servus verus apis. — Auxilium rex, impeditus ac perturbatus, quod nullus ordo (ablat.) iter facio, in fuga (accus.) sui conjicio. — Pecus dispulsus, suus genus sequor grex. — Dionysius concionor ex altus turris soleo. — Centum æreus vectis bellum*

*portals of war.—Cæsar erected on the extremity of the bridge a tower of four stories, and set Titus Vulturcius over that place.*

*porta claudo.—Cæsar in extremus pons (ablat.) turris tabulatum quatuor constituo, isque locus (dative) Titus Vulturecius præficio.*

RULE II. Part of a sentence may supply the place of a substantive, and the adjective is then put in the neuter gender; as, *Vinci in beneficiis est turpissimum*, "To be overcome in kindnesses is most disgraceful."

*To talk of one's self is the property of old age.—How long the life of any one of us will be is uncertain.—To excel in knowledge we deem honourable; but to err, to be ignorant, to be deceived, we consider both injurious and disgraceful.—It is a great thing to have the same monuments of ancestors.—It is not consistent for him to be subdued by desire who is not subdued by fear.—It is right even in those disputes that take place with the bitterest foes, to retain gravity of deportment, to put away anger.—It is not only liberal to recede, on some occasions, a little from one's right, but sometimes even advantageous.*

*De sui ipse dico sum senilis.*

*—Incertus sum quam longus ego quisque vita futurus sum.*

*—In scientia excello pulcher puto; erro autem, nescio, decipio, et malus et turpis duco.*

*—Magnus sum idem habeo monumentum majores.—Non est consentaneus, qui metus non frango (subjunct.), is frango (accus. with infin.) cupiditas.*

*—Rectus sum etiam in ille contentio qui cum inimicus fio, gravitas retineo, iracundia pello.—Sum non modo liberalis, paullum nonnunquam de suis jus decedo, sed interdum etiam fructuosus.*

Obs. When an adjective, participle, or adjective pronoun, in a subsequent proposition, refers to a noun in a preceding proposition, it takes the same number and gender, its case being determined by the word on which it depends in its own proposition; as, *Puer adeo est modestus, ut omnes eum laudent*, "The boy is so modest that all praise him."

*The Etruscan nation, above all others devoted to religious observances, refused assistance to*

*Gens Etruscus, ante omnis alius deditus religio, auxilium Veien-*

the *Veientes* as long as they should be under a king.—Our property is not to be so shut up that benevolence cannot open it, nor to be so unlocked that it may be open unto all.—Any one is more willing that another's faults should be blamed than his own.

tes nego, donec sub rex (*ablat.*) sum.—Nec ita claudendus sum res familiaris, ut is benignitas aperio non possum (*subjunct.*), nec ita reserandus, ut omnis pateo.—Alienus vitium quisque reprehendo malo quam suus.

RULE III. An adjective, participle, or adjective pronoun may be used alone, a substantive being understood from which it takes its gender; as, *Mortalis* (*scil. homo*), "A mortal man."—*Superi* (*scil. dii*), "The gods above."—*Dextra* (*scil. manus*), "The right hand."

Obs. 1. The adjective, however, should not be used alone in those cases in which the gender cannot be distinguished. Thus, it is better to say *magnis viris*, *magnis rebus*, than *magnis* merely.

Obs. 2. The neuter adjective, in particular, is frequently used in the way mentioned in the rule, either a neuter noun being understood, or this gender being used as most suitable to a general description of things, without reference to sex; as, *Respice præteritum*, "Look back upon the past."—*Non omnia possumus omnes*, "We cannot all of us do all things."

1. Neither Pompey could bear an equal, nor Cæsar a superior.—The slaves who were in the vestibule, when they saw armed men, thinking that it was all over with their mistresses, cry out that men had been sent to kill the female captives.—It is easier to exclude than to govern pernicious things; for, when they have placed themselves in possession, they are more powerful than their governor.

Nec Pompeius fero (*imperf. indic.*) par, nec Cæsar superior.—Servus, qui in vestibulum sum, ut armatus conspicio (*indic.*) ratus actus sum de domina, vocifero, missus sum qui occido (*imperf. subjunct.*) captus.—Facile sum excludo perniciosus quam rego; nam quum sui in possessio pono, potens rector sum.

2. We praise things heard with more pleasure than things seen; and regard present things with

Auditus quam visus laudo libenter, et præsens invidia, præter-



envy, past things with veneration.—The shout of the combatants had reached the king, when he took his coat of mail and came to the front of the line.—Mardonius, (those things) being burned which the Athenians had begun to build, transfers his troops to Bœotia.—Hannibal leads his troops across the Iberus, men having been sent forward to explore the passes of the Alps.

itus veneratio prosequor.—Ad rex prælians clamor pervenio, quum lorica sumo et ad primus signum venio.—Mardonius, incensus (*ablat. absol.*), qui cœpi ædifico Atheniensis, copia in Bœotia transfero.—Hannibal Iberus copia trajicio, præmissus (*ablat. absol.*), qui Alpes transitus speculor (*imperf. subjunct.*).

**RULE IV.** The gender of the adjective or pronoun is sometimes determined by the sense, and not by the grammatical rule or the termination of the noun; as, *Is scelus*, "That wretch" (for *is scelestus homo*).—*Monstrum, quæ*, "The monster, who" (for *femina monstrosa, quæ*).<sup>1</sup>

Terence does not deny that he has transferred these characters into his (play called the) *Eunuch*.—My *Glycerium*, said he to the woman, what art thou doing? Why art thou going to destroy thyself?—Where is that wretch who has ruined me this day?—May all the gods and goddesses destroy that old dotard, who has this day kept me back.—Two thousand were affixed to crosses.—The heads of the conspiracy were scourged and beheaded.—He is borne onward in the large (ship) *Centaur*.

Terentius non nego, sui (*accus. with infin.*) persona transfero in *Eunuchus (fabula) suos*.—Meus *Glycerium*, mulier dico, quid facio? cur tu eo perdo? (*supine.*)—Ubi ille sum scelus, qui me hodie perdo.—Ille omnis deus deaque senium perdo (*subj.*), qui ego hodie remoror.—Duo mille crux affigo.—Caput conjuratio virga cædo ac securis percutio.—Magnus (*navis*) *Centaurus* invehō.

**RULE V.** An adjective, adjective pronoun, or participle, belonging to two or more substantives, is put in

1. Grammarians term this construction "*Synœsis*."

the plural; as, *Vir et puer territi lupo*. "A man and boy terrified by a wolf."

RULE VI. When the substantives to which the adjective, pronoun, or participle thus refers are of different genders, *but indicate persons*, the adjective, &c., on being put in the plural, will be of the masculine rather than the feminine gender; as, *Pater et mater ejus mortui sunt*. "His father and mother are dead."

RULE VII. But if the substantives *indicate things without life*, and are at the same time of different genders, the adjective becomes neuter. And if some of the substantives refer to things *with life*, and others to *inanimate* objects, the adjective is either neuter, or takes the gender of the thing or things with life; as,

*Labor voluptasque sunt dissimilia natura*. "Toil and pleasure are unlike in their nature."

*Naves et captivi, quæ ad Chium capta sunt*. "The vessels and captives that were taken off Chios."

*Numidæ atque signa militaria obscurati sunt*. "The Numidians and their military standards were partially concealed."

1. *Many sons, daughters, grandsons, granddaughters, placed Metellus on the funeral pile.—He made his intentions and endeavours clear to all persons.—Men, beasts, fishes, and birds were created by God.—Empire, liberty, and life were taken away.—Liber and Libera were born of Ceres.—Tanaquil and Lucumo, bearing with them great hopes, entered the city.—The king and the royal fleet set out together.—Peace and concord are useful to the conquered; only honourable to the conquerors.—*

*Metellus multus filius, filia, nepos, neptis in rogos impono.—Perspicuus suus consilium conatusque omnis facio.—Homo, bestia, piscis, et avis a Deo creo.—Regnum, libertas, et vita adimo.—Ceres (ablat.) nascor Liber et Libera.—Tanaquil et Lucumo magnus spes suicum porto, urbs ingredior.—Rex regiusque classis una profiscor.—Pax et concordia, victus utilis, victor tantum pulcher sum.—*



We say that folly, and rashness, and injustice, and intemperance are to be avoided.

2. In a free state, the tongue and the mind ought to be free.—*Juventas* and *Terminus*, the former the goddess of youth, the latter the god of boundaries, did not allow themselves to be moved from their places in the Capitol.—Ten free-born youths, ten virgins, all having fathers and mothers living, were chosen for the sacrifice.—*Virgil* invokes *Ceres* and *Liber*, because their productions are most necessary for the support of men.—Benefit and injury are contrary to each other.—Meat, drink, wakefulness, sleep, are not salutary for us, without a certain limitation.—The wall and gate were struck by lightning.

*Stultitia*, et *temeritas*, et *injustitia*, et *intemperantia* dico sum fugiendus (*accus. with infin.*).

In *civitas* liber, *lingua* mensque liber sum debeo.—*Juventas* *Terminusque*, ille *juventus* dea, hic *terminus* deus, a sedes suos in *Capitolium* moveo sui non patior.—*Decem ingenuus*, *decem virgo*, *patrimus* omnis *matrimusque*; ad *sacrificium* deligo.—*Ceres* et *Liber* invoco *Virgilius*, quod hic *fructus* maxime *necessarius* sum ad homo *utilitas*.—Inter sui *contrarius* sum *beneficium* et *injuria*.—Non *cibus* ego, non *humor*, non *vigilia*, non *somnus*, sine *mensura* quidam *salubris* sum.—*Murus* et *porta* de *cælum* *tactus* sum.

Remark 1. If the things have no real gender, the neuter is often used, though the grammatical gender of both or all is the same; as, *Cræso et vita et patrimonii partes, et urbs Barce concessa sunt*.

Remark 2. It is still more common to join the adjective, &c., to one of the nouns, and leave it to be supplied with the others; as, *Thrasybulus contemptus est a tyrannis atque ejus solitudo*.—*Hominis utilitati agri omnes et maria parent*.

Remark 3. Sometimes the adjective takes the gender of the word which is nearest to it; as, *Tibi omnium salus, liberi, fortunæ sunt carissimæ*.

Remark 4. Persons are sometimes represented as things, and then the adjective, &c., become neuter. Such expressions generally involve something sarcastic; as, *Trepida civitas incusare Tiberium, quod, dum patres et plebem, invalida et inermia, ludificetur*, &c. (*Tacit., Ann., 1, 46.*)

Remark 5. Sometimes, again, abstract ideas or things are personified, and then the ordinary rule prevails; as, *Ut judicium censorum ac pudor sponte cedentium permixti ignominiam mollirent*. (*Tacit., Ann., 11, 25.*)

RULE VIII. An adjective or participle, with or without a substantive, is often joined with the possessive

pronouns in the genitive case, taking its gender from that of the person to whom the possessive refers. *Ipsē* is used in the same way. Thus, *Tuum hominis eruditissimi iudicium gratum est.*—*Mea defunctæ molliter ossa cubent.*

Obs. The genitive expressed is supposed to agree, by a species of apposition, with the genitive implied in the possessive pronoun.

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| <p>1. <i>I do not wonder at Vatinius, that he despises my law, an enemy (of his).—I begin to seek not only gratification, but also glory from this pursuit, since it has been approved of by thy judgment, a most grave and learned man.—The Samnites said that they had tried all methods, if they could support by their own strength so great a weight of war.—The senate declared that the consul should celebrate the games, which he had vowed, by his own single judgment, out of the spoils.</i></p> <p>2. <i>Though wild animals commonly refuse with contempt food placed to deceive them, we are inveigled by the appearance of a trifling favour, and allow our own liberty to be undermined.—By his own power, without the assistance of any of the soldiers, Mithradates said that he had reduced Cappadocia.—Dost thou not think that my prayers, when present, would have availed him, to whom my name, when absent, had been an honour?</i></p> | <p>Non admiror Vatinius, quod meus lex contemno (<i>subj.</i>), homo inimicus.—Incipio ex hic studium non solum oblectatio verum etiam gloria peto, postquam tuus iudicium probo, vir gravis atque eruditus.—Samnites omnis sui experior dico, si suus met ipse vires tolero tantus moles bellum possum.—Censeo senatus, qui ludus consul, ex suus unus sententia voveo (<i>subj.</i>), is de manubiæ facio.</p> <p>Quum ferus bestia cibus, ad fraud suus positus, plerumque adspernor (<i>subj.</i>), ego species parvus beneficium inesco, et noster ipse libertas subruo patior.—Mithradates sine quisquam miles auxilium suusmet unus opera Cappadocia sui capio dico.—Nonne is (<i>dative</i>) meus præsens preces profuturus sum, puto, qui (<i>dative</i>) nomen meus absens honor (<i>dative</i>) sum?</p> |
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RULE IX. An adjective, qualifying the substantive, is sometimes used instead of an adverb, modifying the

verb; as, *Læti pacem agitabamus*. “We gladly enjoyed peace.”

*The Greeks drew near early in the morning, and gladly engaged in the fight.—Philotimus came not at all.—Do not imagine that I, when I shall have departed from you, will be nowhere or not at all.—Believe (me), therefore, to be the same as before, even though ye will not at all behold me.—We deliver ourselves up to thee, entirely and altogether.—An augury came to Remus first (of the two).—The Romans assembled in great numbers.—If a guest shall have come suddenly upon thee in the evening.—The overthrow recently received at (the lake) Regillus.—I do not doubt but that he will come in the morning.—Avarice and luxury migrated to Rome at a late period.*

*Græcus matutinus appropinquo, lætusque prælium ineo.—Philotimus nullus advenio.—Nolo puto, ego, cum a tu discedo, nusquam aut nullus fore.—Idem igitur sum credo, etiamsi ego nullus video.—Tu penitus totusque ego trado.—Prior Remus augurium venio.—Romanus frequens convenio.—Si vespertinus subito tu opprimo hospes.—Recens ad Regillus acceptus clades.—Nullus dubito quin matutinus advenio (subjunct.).—Roma (accus.) serus avaritia atque luxuria immigro,*

*Remark.* Sometimes this construction is adopted from the want of an adverb, as in the case of *pronus*, or of an adverb of similar meaning and use, as in the case of *frequens*, the adverb *frequenter* being used in the sense of “frequently,” or in that of “numerously” only with passive impersonals.

#### IV. RELATIVE AND ANTECEDENT.

##### GENERAL OBSERVATIONS.

I. The relative *qui, quæ, quod, &c.*, according to the most correct view of the subject, is to be regarded as a species of pronominal adjective, placed between two cases of the same noun, either expressed or understood, and agreeing with the former, which is called the *antecedent*, in gender and number, while with the latter it agrees in gender, number, and case. Thus, *Vir qui fe-*

*cit*, "The man who did it," is equivalent, in fact, to *Vir, qui vir fecit*, "The man, which man did it;" and *Vir quem misi*, "The man whom I sent," is equivalent to *Vir, quem virum misi*, "The man, which man I sent."

II. The construction of the relative and antecedent resolves itself, therefore, into three classes. The *first*, and most usual, is that where the antecedent only is expressed, as in the examples just given. The *second* class is that where the latter noun only is expressed; as, *Quas misisti literas accepi*, "The letter which thou didst send I received" (the same as *Literas, quas literas misisti, accepi*, "I received the letter, which letter thou didst send"). The *third* class is that where both nouns are expressed; as, *Erant omnino itinera duo, quibus itineribus domo exire possent*, "There were in all two routes, by which routes they could go forth from home."

III. We will consider each of these three classes separately.

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#### CLASS I.

##### *Antecedent only expressed.*

RULE I. The relative *qui, quæ, quod*, &c., agrees with its antecedent in gender, number, and person; as,

*Vir qui*, "the man who."

*Femina quæ*, "the woman who."

*Negotium quod*, "the thing which."

*Viri qui*, "the men who."

*Feminae quæ*, "the women who."

*Negotia quæ*, "the things which."

RULE II. If no nominative come between the relative and the verb, the relative is the nominative to the verb; but when a nominative intervenes, the relative is governed by the verb, or by some other word in the sentence; as,

*Ego qui scribo*, "I who write."

*Ego quem tu vocas*, "I whom thou callest."

*Ego de quo tu dicis*, "I of whom thou speakest."



RULE III. If the relative has more than one antecedent, of different genders, the same rule applies as in the case of adjectives, &c. ; as, *Ninus et Semiramis, qui condiderunt Babylonem*, "Ninus and Semiramis, who founded Babylon."

1. *The sun which both illumines and warms the earth.—Europe, which we inhabit, is a small part of the earth indeed, but very thickly settled.—America was discovered by the aid of the magnetic needle, the use of which the ancients knew not.—The woods nurture many wild animals with the hides and skins of which men are clothed.—Closed vessels, in which water congeals, burst.—Friendship which has ceased was never true friendship.—Happy (is he) whom others' dangers make cautious.—We celebrate a day, on which we begin a new year.—Virtue and learning are riches which no thief can take away.—Posterity will discover many arts which we have not yet discovered.*

2. *There is no nation which we fear.—The consuls came to that army which I had in Apulia.—All the reasons which you mentioned are most just.—We are not those unto whom nothing appears to be true.—The murex produces a red juice, with which formerly purple vestments were dyed.—The nautilus lives in a very beautiful shell, which consists of many compartments.—No animal which has blood can*

*Sol qui terra et illustro et calefacio.—Europa, qui ego incolo, parvus quidem pars terra sum, sed frequens.—Opis (ablat.) acus magneticus, qui usus vetus ignoro, America detego.—Sylva multus fera alo, qui corium et pellis tego homo.—Vas clausus, in qui aqua congelasco, dissilio.—Amicitia qui desino nunquam verus amicitia sum.—Felix qui facio alienus periculum cautus.—Celebro dies, qui (ablat.) novus annus ordior.—Virtus et doctrina sum divitiæ, qui nullus fur aufero possum.—Posterus multus ars invenio qui ego nondum invenio.*

*Nullus sum natio qui timeo.—Consul ad is exercitus, qui in Apulia habeo, venio.—Omnis causa, qui commemoro, justus sum.—Non sum is, qui nil videor sum verus.—Murex ruber succus edo, qui olim purpureus vestis inficio.—Nautilus in testa pulcher vivo, qui e multus locus consto.—Nullus animal, qui sanguis habeo, sine cor sum*

be without a heart.—The husbandman plants trees, the fruit of which he will himself never see.—The foundation of permanent fame is justice, without which there can be nothing praiseworthy.

3. Men do not require the reasons of those things which they see continually.—There were these difficulties of carrying on war, which we have mentioned above.—I will pass by Greece, which has always wished to be first in eloquence.—Death is a migration to those regions which they who have departed from life are inhabiting.—Thou often readest aloud my letter, which I sent to Cneus Pompey.—Those impious persons whom you slew will suffer the punishment of their parricide.

4. Thou seest those productions and fruits which the earth yields.—The villages and buildings which they were able to reach were burned.—Aged mothers and little children, the age of each of whom required my assiduous care, did the same thing.—Intellect, Piety, Virtue, Faith, are deified, temples of all whom have been publicly dedicated at Rome.—The ambassador of King Attalus demanded the ships and captives which had been taken off Chios.

possum.—Arbor sero agricola, qui fructus ipse nunquam aspicio.—Fundamentum perpetuus fama sum justitia, sine qui nihil possum sum laudabilis.

Non requiro homo ratio is res qui semper video.—Sum hic difficultas bellum gerendus (*genitive of the gerundive and noun*) qui supra ostendo.—Omitto Græcia, qui semper eloquentia (*genitive*) princeps sum volo.—Mors sum migratio in is ora, qui ille qui e vita excedo incollo.—Tu epistola meus sæpe recito, qui ego ad Cneus Pompeius mitto.—Ille impius, qui cædo, pœna parricidium luo.

Video is fruges atque fructus, qui terra gigno.—Vicus ædificiumque, qui adeo possum, incendo.—Grandis natu mater et parvus liberi qui uterque ætas industria meus requiro, idem facio.—Mens, Pietas, Virtus, Fides, consecro, qui omnis Roma (*genitive*) templum publice dedico.—Attalus rex legatus navis captivusque, qui ad Chius capio postulo.

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RULE IV. If a verb or whole clause is referred to, it is considered as of the neuter gender, and *id quod* is

frequently used instead of *quod* ; as, *Nec minus vellent te, Cato, aliqua ratione tollere, id quod, crede mihi, et agunt et moliuntur.* “Nor would they less wish in some way to remove thee, Cato, what, believe me, they are both doing, and doing earnestly.”

*The Lacedæmonians killed their king Agis, which never before happened among them.—Timoleon, what is thought a more difficult thing, bore prosperous more wisely than adverse fortune.—What had not happened before in any war, two consuls, slain without any memorable battle, had left the republic as it were destitute.—Socrates appears to me, which is agreed among all, to have been the first who called off philosophy from hidden things.—To know one's self is the first step to wisdom, which, as it is the most difficult, so it is the most useful of all things.—Respect thy ancestors, and so govern the state that thy fellow-citizens may rejoice that thou wast born ; without which no one can be happy or illustrious.*

Agis rex Lacedæmonius, qui nunquam antea apud is accido, neco.—Timoleon, is qui difficilis puto, sapienter fero secundus quam adversus fortuna.—Is qui nullus ante bellum accido, duo consul, sine memorandus prælium interfectus, velut orbis respublica relinquo.—Socrates ego videor, is qui consto inter omnis, primus a res occultus avoco philosophia. — Primus gradus ad sapientia sum tu ipse nosco (*perf. infin.*), qui ut sum difficilis, ita utilis omnis.—Majores tuus respicio, atque ita gubernare respublica ut nascor tu (*accus. with infin.*) civis tuus gaudeo, sine qui nec beatus, nec clarus, sum quisquam possum.

RULE V. The relative often stands alone, a pronoun being understood as the antecedent, from which it takes its gender and number ; as, *Qui hoc fecit mortuus est.* “(He) who did this has died.”

*(He) who easily believes is easily deceived.—Praise what deserves praise.—(The things) which are right are deservedly commended.—(He) is noble whom his own*

Qui facile credo, facile decipio.—Laudo qui laus mereor.—Qui rectus sum merito laudo.—Nobilis sum, qui suus virtus no-



*merit ennobles.—(He) who has learned any useful art will find sustenance anywhere.—Death will place (those) on an equality, whom wealth has separated.—(They) are justly condemned who are of advantage neither to themselves nor to others.—(They) who seem to be doing nothing are often doing greater things than others.—The earth never disobeys command, nor ever restores without usury what she has received.—(To those) to whom Darius had before given nothing besides javelins, shields and swords were added.*

*bilito.—Qui ars aliquis disco, ubique victus invenio.—Mors æquo qui pecunia separo.—Contemno jus (ablative), qui nec sui (dative) nec alius prosum.—Qui nihil ago videor sæpe magnus ago quam alius.—Terra nunquam recuso imperium, nec unquam sine usura reddo qui accipio.—Qui antea Darius præter jaculum nihil do, scutum gladiusque adjicio.*

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## CLASS II.

*The latter noun only expressed.*

RULE I. Sometimes the antecedent is understood, and the latter noun is alone expressed, with which, of course, the relative agrees in gender, number, and case; as, *Quem servum emisti aufugit*, "The slave whom thou didst purchase has absconded," equivalent, in fact, to *Servus, quem servum emisti, aufugit*, "The slave, which slave thou didst purchase, has absconded."

RULE II. In such constructions as this, the relative clause is usually followed by *is* or *hic*, which become necessary if the verbs govern different cases; as, *Quas leges das sociis Populi Romani, hæ justæ esse debent*. "The laws which thou givest to the allies of the Roman people ought to be just ones."

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Obs. This construction is adopted when the relative clause requires prominent or emphatic mention.

1. *The horses which drew Darius, pierced with spears and maddened with pain, had begun to shake off the yoke and dash the king from the chariot.—Ambigatus, desiring to relieve his kingdom from a burdensome population, declared that he would send his sons to the settlements which the gods should have pointed out by auguries.—The place on which they first landed is called Troja.—I have undertaken the first defence of an innocent person that has been offered me.*

2. *We are to labour especially in those things for which we shall be most fit.—Beasts move not themselves from the spot in which they were born.—Most persons require those things from friends which they do not themselves give.—The memory of Hortensius was so great, that, without anything written, he repeated (those things) which he had meditated in the same words in which he had thought them.—Africanus, on the destruction of Carthage, adorned the cities of the Sicilians with the most beautiful statues, that he might place the most numerous monuments of victory among those whom he supposed to rejoice most in the victory of the Roman people.—Those whose fathers or ancestors have been distinguished by any celebrity, generally study to excel in the same kind of glory.—Let every one exercise himself in the art which he understands.*

Qui Darius veho equus, confossus hasta, et dolor efferatus, jugum quatio et rex currus executio cœpi. — Ambigatus, exonero prægravans turba (*ablat.*) regnum cupio, filius missurus suum (*accus. with infin.*) in qui deus do (*pluperf. subj.*) augurium sedes ostendo.—In qui locus primum egredior, Troja voco.—Qui primus innocens ego (*dative*) defensio offero, suscipio.

Ad qui res aptus sum, in is potissimum elaboro (*fut.*).—Bestia in qui locus nascor, ex is sui non commoveo.—Plerique qui ipse non tribuo amicus (*dative*) hic ab is desidero.—Memoria Hortensius tantus sum, ut qui suicum commentor (*pluperf. subj.*), is sine scriptum verbum idem reddo (*imperf. subj.*) qui cogito (*pluperf. subj.*).—Africanus, Carthago deletus (*ablat. absol.*), Siculus urbs signum pulcher exorno, ut qui victoria Populus Romanus maxime lætor arbitror, apud is monumentum victoria plurimus colloco.—Qui pater aut majores aliquis gloria præsto (*perf. indic. act.*), is studeo plerumque idem in genus laus excello.—Qui quisque nosco (*perf. indic. act.*), in is ars sui exerceo (*subj.*).

## CLASS III.

*Both nouns expressed.*

There is no day on which I will not speak in behalf of one accused.— They appoint a day on which they are all to assemble on the banks of the Rhone.—The soldiers have reasons, on account of which they ought to be discharged.—Until the number should have been completed, to which number it might behoove (them) to be sent into the provinces.—The feelings of a hearer can be aroused or soothed in no way which has not been tried by me.	Nullus dies sum, qui dies (ablat.) non dico pro reus.—Dies dico, qui dies (fem.) ad ripa Rhodanus omnis convenio (subj.)—Causa habeo miles, qui de causa missus fio debeo.—Quoad is numerus efficio, qui ad numerus in provincia mitto oportet.—Nullus modus animus (sing.) audiens (genitive of participle) incito aut lenio possum, qui modus a ego non tento (perf. subj.).
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*Remark 1.* The construction which has just been explained, namely, the having both nouns expressed, appears to have been the style of legal and public documents, and ought not to be imitated, unless perspicuity require its use, as in the last example given under the exercises that immediately precede, and which occurs in Cicero (*Orat.*, 32).

*Remark 2.* Some poetic constructions, depending, however, on the general principle that regulates the use of the relative, deserve to be mentioned here. Thus, *Atque alii quorum est comædia prisca virorum*, equivalent to *Atque alii (viri,) quorum virorum est prisca comædia*.—Again: *Quis non malarum, quas amor curas habet, hæc inter obliviscitur?* the same as *Quis non obliviscitur, inter hæc, malarum (curarum,) quas curas amor habet*.—So also *Urbem, quam statuo vestra est*, equivalent to *Urbs, quam urbem statuo, vestra est*.—Two other instances, furnished by Terence, are likewise worth noting: thus, *Quas credis esse has non sunt veræ nuptiæ*, which is the same as saying *Nuptiæ, quas nuptias credis has esse, non sunt veræ nuptiæ*; and *Eunuchum quem dedisti nobis, quas turbas dedit!* equivalent to *Quas turbas Eunuchus dedit, quem Eunuchum dedisti nobis!*

*Remark 3.* Sometimes the relative is attracted, as in Greek, into the case of its antecedent; as, *Cum scribas, et aliquid agas eorum quorum consuësti*. (*Cic.*)—*Raptim quibus quisque poterat elatis exibat*. (*Liv.*) But this is an irregularity not to be imitated.

## GENERAL RULES RESPECTING THE RELATIVE.

**RULE I.** In the case of numerals, comparatives, and superlatives, the adjective, though properly belonging

to the antecedent, is placed after the relative, and made to agree with the latter; as, *Nocte, quam nobiscum ultimam egit*. "During the last night that he spent with us."

RULE II. But if the adjective, in such phrases, be placed first, the relative is omitted altogether; as, *Primus fecit*, "He was the first that did it;" not *primus erat qui fecit*.

1. *Themistocles sent to Xerxes the most faithful one of his slaves that he had.*—Agamemnon, having devoted to Diana the most beautiful thing which had been born in his kingdom in that year, sacrificed Iphigenia. —Julius Cæsar yielded up the only lodging-place which there was to Caius Oppius.—Publius Volumnius placed in the list of proscribed persons L. Julius Calidus, the most elegant poet whom our age has produced since the death of Lucretius and Catullus. —The Volscians, being beaten in a pitched battle, lost Volscæ, the best city which they had.—Hannibal was doubtful whether he should pursue his march to Italy, or engage with the first Roman army that should offer itself.

Themistocles de servus suus, qui habeo fidelis ad Xerxes mitto. —Agamemnon, quum devoveo (*pluperf. subj.*) Diana qui in suus regnum pulcher nascor (*imperf. subj.*) ille annus, immolo Iphigenia.—Julius Cæsar diversorium (*ablat.*), qui unus sum, Caius Oppius (*dative*) cedo.—Publius Volumnius L. Julius Calidus, qui post Lucretius Catullusque mors multo elegans poeta noster ætas fero, in proscriptus numerus (*accus.*) refero.—Volsci, acies victus, Volscæ, urbs qui habeo bonus, perdo.—Incertus sum Hannibal, utrum cœptus in Italia intendo iter, an cum is qui primus sui offero (*pluperf. subj.*) Romanus exercitus manus consero.

2. *Carthage was the first colony that was founded out of Italy by the Romans.*—That part of the Helvetian state which had inflicted a remarkable calamity on the Roman people was the first that suffered retribution.—The age in

Primus extra Italia colonia Carthago a Romanus condo.—Qui pars civitas Helvetius insignis calamitas populus Romanus (*dative*) infero, is princeps pœna (*plur.*) persolvo.—Ætas, qui



which Pericles lived was the first  
that produced at Athens an al-  
most perfect orator.

Pericles vivo primus Athenæ  
(ablat.) orator prope perfectus  
fero.

*Remark.* As the relative, therefore, sometimes takes an adjective after it which properly belongs to the antecedent, we may explain on this principle the following phrases: *Quæ tua est virtus expugnabis omnia*, "Such is thy valour, thou wilt carry everything by storm;" the same as *Ea virtute, quæ tua est, expugnabis omnia*.—So *Qui tuus est in me amor*, "Such is thy love for me;" *Quæ tua est prudentia; qua est humanitate, &c.* So in Tacitus (*Hist.*, 4, 37), *Cujus est lenitatis Galba, jam forte promisit*. "Galba, probably, with his usual lenity, has already promised."

**RULE III.** When a word in a preceding clause is explained by a substantive with *esse*, or a verb of naming, &c., the connecting pronouns, whether demonstrative or relative, most commonly take the gender and number of the following noun; as, *Animal hoc providum, sagax, acutum, quem vocamus hominem*.—*Thebæ, quod Bæotiæ caput est*.

*Obs.* This is the usual practice of Cicero; other authors, however, give the relative the gender of the preceding noun. Cicero adopts the same practice, when the word explained is a foreign one; as, *Cohibere motus animi, quos Græci πάθη vocant*. Still, however, the same writer has the following: "*Consensus quam συμπίθειαν Græci vocant*."

*Thrasybulus, when he had fled to Phyle, which is a very strongly fortified fortress of Attica, had not more than thirty of his men with him.—Pausanias was unwilling to return to Sparta, and betook himself to Colonæ, which is a place in the Troad.—Mago enticed the Suffetes, which is the chief magistracy among the Carthaginians, to a conference, and, having lacerated them with scourges, ordered them to be crucified.*

Thrasybulus, quum Phyle (accus.) confugio (subj.), qui sum castellum in Attica munitus, non plus habeo suicum quam triginta de suis.—Pausanias Sparta (accus.) redeo nolo, et Colonæ, qui locus in ager Troas sum, sui confero.—Mago ad colloquium Suffetes, qui summus Pœnus (dative) magistratus sum, elicio, laceratusque (accus. plur.) verber crux (dative) affigo jubeo.

—The winds carried me from Sicily to Leucopetra, which is a promontory of the Rhegian territory.—Mankind have fenced with walls their united dwelling-places, which we call cities.—There is a prison, made by that most cruel tyrant Dionysius, at Syracuse, which is called the Stone-quarries.—The Carthaginians, hearing that Attalus and the Romans had gone from Orcum, feared lest they should be defeated within Rhium, that is, the strait of the Corinthian Gulf.

—Ex Sicilia ego ad Leucopetra, qui sum promontorium ager Rheginus, ventus defero.—Homo domicilium suus conjunctus qui urbs dico mœnia sepio.—Carcer sum, a crudelis tyrannus Dionysius factus, Syracusæ (ablat.), qui Lautumiæ voco.—Pœnus, quum ab Oreum proficiscor Attalus Romanusque (acus. with infin.) audio (pluperf. subj.), vereor ne intra Rhium (fauces is sum Corinthius sinus) opprimo.

RULE IV. *Tot, tantus, talis* ; *quot, quantus, qualis*, answer to each other as the demonstrative and relative ; as, *Non speraverat Hannibal fore ut tot in Italia populi ad se deficerent, quot defecerunt post Cannensem cladem.* "Hannibal had not hoped that so many communities in Italy would revolt to him, as many as did (actually) revolt after the overthrow at Cannæ."

OBS. 1. Frequently the relative is placed first, in which case the substantive is usually placed with it ; as, *Quanta vi expetunt, tanta defendunt.*

OBS. 2. If they refer to different nouns, and depend on different verbs, they will take the gender, number, and case which those respectively require ; as, *Tantæ multitudinis quantam capit urbs nostra, concursus est ad me factus.—Dixi de te quæ potui, tanta contentione, quantum est forum.*

OBS. 3. *Talis* is frequently omitted before *qualis, tantus* before *quantus*, &c. ; as, *Crocodilus parit ova, quanta anseres.—In hoc bello, quale bellum nulla barbaria gesserit.*

Dost thou think that those who are said to divine can answer whether the sun is larger than the earth, or as large as it seems to

Num censeo is qui divino dico, possum respondeo sol majore sum (subj.) quam terra, an tantus quantus videor? (subjunct.)



*be?—This I will very briefly say, that no one was ever so shameless as to dare to wish from the immortal gods so many and so great things as they have bestowed upon Cneus Pompey.—What can be more miserable than this, that a man who has been consul elect all his life, cannot be chosen consul?—It is a saying of the Stoics, that no ball is in every respect such as another ball is.—Just as many kinds of orators are found as we have said that there are of oratory.*

—Hic breviter dico, nemo unquam tam impudens sum (*accus. with infin.*) qui a deus immortalis tot et tantus res audeo (*imperf. subj.*) opto, quot et quantus deus immortalis ad Cneus Pompeius defero.—Quis hic miser, quam is (*accus. with infin.*) qui tot annus (*accus.*) quot habeo (3 *sing. pres. indic.*), designatus consul sum (*perf. subj.*) facio consul non possum?—Stoicus dictum sum, nullus sum pila omnis res (*abl. plur.*) talis qualis sum (*subj.*) pila alius.—Quot oratio genus (*accus. with infin.*) sum dico, totidem orator reperio.

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## V. PRONOUNS.

**RULE I.** As the terminations of the verb discriminate the persons, the personal pronouns are not expressed except for emphasis.

*In these regions which we inhabit, the dog-star rises after the solstice; among the Troglodytes, as authors write, before the solstice.—If those things which thou dost are shameful, what matters it that no one else knows it, since thou knowest it?—I expelled the kings; ye are introducing tyrants; I obtained liberty which did not exist; ye are not willing to preserve it when obtained; I freed my country at the risk of my life; ye care not for being free without risk.—The most excellent kings of the Persians, as we think, were Cyrus and Dari-*

*In hic locus qui ego incolo post solstitium Canicula exorior, apud Troglodytæ, ut scribo (3 *sing. pres. ind. pass. as an impersonal*), ante solstitium.—Si turpis sum qui facio, quis (*neut.*) refert nemo scio quum tu scio? (*subj.*)—Ego rex ejicio, tu tyrannus introduco; ego libertas qui non sum, pario, tu partus servo non volo; ego caput meus periculum (*ablat.*) patria libero, tu liber sine periculum sum non curo.—Excellens sum, ut ego judico, Persa rex, Cyrus et*

*us the son of Hystaspes.—I, if I saw the republic possessed by dishonest and abandoned citizens, would not join myself to their party; not even if their merits towards me were known to be the highest.—Didst thou exact money from the cities under the pretence of a fleet? Didst thou, for a sum of money, disband the rowers?—If wild animals love their offspring, how indulgent ought we to be towards our children!*

Darius Hystaspes filius.—Ego, si ab improbus et perditus civis republica teneo (*infin.*) video (*imperf. subj.*), non ad is causa ego adjungo; ne si summus quidem is in ego meritum consto (*imperf. subj.*).—Tu a civitas pecunia (*plur.*) classis nomen (*ablat.*) cogo? tu pretium (*ablat.*) remex dimitto?—Si fera partus suus diligo, qui (*ablat.*) ego in liberi noster indulgentia (*ablat.*) sum debeo!

RULE II. *Ego* forms with *quidem* the compound term *equidem*, “I, indeed,” which by writers of the best age is very rarely used with any other than the first person singular.

*I do not indeed see why I may not venture to tell unto you what I myself think of death.—I never, indeed, sent a letter home without there being another one for thee.—I grieve, indeed, that I am not informed of these things by thy letters.—I shall indeed feel grief that he is angry with me, but much greater that he should not be such a man as I had thought him to be.*

*Equidem non video cur quis ipse sentio (subj.) de mors, non audio (subj.) tu dico.—Equidem nunquam domus (accus.) mitto unus epistola, quin sum (imperf. subj.) ad tu alter.—Equidem doleo, non ego de hic res tuus literæ certior fio.—Accipio equidem dolor ego (dative) ille irascor, sed multo major, non sum (pres. infin.) is talis qualis puto (subj.).*

USAGE OF *Nostrum* AND *Nostri*, *Vestrum* AND *Vestri*, THE DOUBLE FORMS OF THE GENITIVE PLURAL OF *Ego* AND *Tu*.

RULE III. *Nostri* and *vestri* are used when the genitive denotes the object; as, *amor nostri*, “the love of us;” *cura vestri*, “care for you,” &c.; but *nostrum* and *vestrum* when it denotes the subject; as, *uterque nostrum*, “each of us;” *maiores vestrum*, “your ancestors,” &c.

Obs. Hence *nostrum* and *vestrum* are used with partitives, numerals, comparatives, and superlatives, whereas in all other connexions the forms *nostri* and *vestri* are proper.

1. *Since the life which we enjoy is short, we ought to make the remembrance of ourselves as lasting as possible.—What the mind is, that ruler and lord of us, no one will explain to thee any more than where it is.—Why did God, when he was making all things for our sake, scatter so many deadly things by sea and land?—Go (thou) with favourable omen, and engrave on my sepulchre a complaint commemorative of me.—No one of us is the same in old age as he was (when) a youth.*  
*Quoniam vita ipse, qui (ablat.) fruor, brevis sum, memoria ego quam maxime longus efficio debeo.—Quis sum (subj.) animus, ille rector dominusque ego, non magis tu quisquam expedio, quam ubi sum (subj.).—Cur Deus, omnis ego causa quum facio (subj.), tantus vis res mortifer terra mareque dispergo?—Eo, secundus omen, et ego memor sepulcrum scalpo querela.—Nemo ego idem sum in senectus qui sum juvenis.*
2. *Thy native country, which is the common parent of us all, hates and fears thee, and judges that thou art meditating her destruction.—They relate that a voice was sent back from the depth of the cave, “He shall have the supreme power at Rome who first of you, oh youths, shall have given a kiss to his mother.”—The soreness of my eyes is more troublesome to me than it was before; yet I chose rather to dictate this epistle than to give Gallus Fabius, who has a great affection for both of us, no letter to you.*  
*Patria qui communis sum omnis ego parens, odi tu ac metuo, et judico tu de parricidium suus (ablat.) cogito.—Ex infimus specus vox redditus sum dico, “Imperium summus Roma (gen.) habeo, qui tu primus osculum mater do” (perf. subj.).—Ego molestus sum lippitudo etiam quam antea sum (pluperf.), dicto tamen hic epistola malo, quam Gallus Fabius, amantissimus uterque (genitive) ego, nihil ad tu literæ (genitive) do.*

### REFLEXIVE PRONOUNS.

I. *Sui, sibi*, is a reflexive pronoun, that is, it denotes an agent, who is the subject of the proposition, and

whose act reverts upon himself. This pronoun, therefore, exists only in the oblique cases.

II. *Suus* is the adjective pronoun of *sui*, and is used of things which belong to the agent, when spoken of as the object of some act or feeling on his part.

III. The agent may be in the nominative case, as in direct propositions, or in the accusative before the infinitive.

1. *Atticus did not recommend himself to men in their prosperity, but always aided them in their calamity. — Agesilaus turned himself against Phrygia, and ravaged it before Tissaphernes moved himself in any direction. — Eumenes imposed upon the prefects of Antigonus, and extricated himself and all his men. — Hannibal perceived that he was aimed at, and that life ought not any longer to be retained by him. — I hesitate not to say that every nature is prone to the preservation of itself.*

2. *My brother Quintus justifies himself by letter, and affirms that nothing unfavourable was ever said by him concerning you. — The Allobroges, who had villages and possessions beyond the Rhone, take refuge with Cæsar, and point out (to him) that nothing was left to them except the soil of their territory. — Romulus said to Julius Proculus that he was a god, and was called Quirinus.*

3. *Justice is to be respected on her own account. — Dionysius feared*

*Atticus non sui florens (dative of the participle) vendito, sed afflictus (dative) semper succurro. — Agesilaus in Phrygia sui converto, isque prius depopulo, quam Tissaphernes usquam se moveo (imperf. subjunct.). — Eumenes præfectus (dative) Antigonus impono, suique ac suus omnis extraho incolumis. — Hannibal sentio sui peto, neque sui (dative) diutius vita sum retinendus. — Non dubito dico, omnis ætas sum conservatrix sui (genitive).*

*Quintus frater purgo sui multum per literæ, et affirmo nihil a sui de tu secus sum dictus. — Allobroges, qui trans Rhodanus vicus possessioque habeo, fuga (ablat.) sui ad Cæsar recipio, et demonstro sui, præter ager solum, nihil sum reliquus (genitive). — Romulus Julius Proculus dico, sui deus sum, et Quirinus voco.*

*Justitia propter suisui colendus sum. — Dionysius vereor, ne,*

lest, if he should keep Dion with him, he might afford him some opportunity for destroying him.—Each one loves himself, not in order that he may exact from himself a recompense for his affection, but because each one of himself is dear unto himself.—The youth, holding the right hand of Scipio, invoked all the gods to make a return of gratitude to him for him, since he could not do it suitably to his own feeling, and his merit towards him.

4. Darius said that he was an enemy to the Athenians, because the Ionians by their aid had taken Sardis.—A deserter came into the camp of Fabricius, and promised that he would return secretly, as he had come, into the camp of Pyrrhus, and would poison him.—The Germans do not favour agriculture, and the greater part of their food consists in milk, and cheese, and flesh.

si Dion suicum habeo, aliquis occasio do sui opprimendus (*genitive of gerundive*).—Sui quisque diligo, non ut aliquis a sui ipse merces exigo caritas suus (*genit.*), sed quod per sui sui quisque carus sum.—Adolescens, dextra Scipio teneo, deus omnis invoco ad gratia ille pro sui referendus (*accus. of gerundive*), quoniam sui (*dative*) non satis facultas (*genit.*) pro suus animus atque ille erga sui meritum sum (*imperf. subj.*).

Darius dico, sui hostis sum Atheniensis (*genit.*), quod is auxilium Iones Sardes expugno.—Perfuga venio in castra Fabricius, isque (*dative*) sum pollicitus, sui, ut clam venio (*subj.*) ita clam in Pyrrhus castra redeo (*fut. infin.*), et is venenum neco.—Germani agriculturam (*dative*) non studeo, majorque pars victus is lac et caseus et caro (*ablatives*) consisto.

IV. If a second agent be introduced, the reflexive pronoun properly belongs to that agent; but if the second proposition expresses the words, wishes, &c., of the subject of the first, *sui* and *suus* are very commonly used of the first subject, provided the sense make it evident that they cannot refer to the second.

1. Hannibal ordered the lad to go round to all the doors of the building, and bring him word quickly whether he were blockaded in the same way on all sides.—Pythius, who, as a banker, Impero Hannibal puer (*dative*), ut omnis ædificium fores (*accus.*) circueo (*imperf. subj.*), ac propere sui (*dative*) renuncio num idem modus undique obsideo.—Pythius qui, ut argentarius,



was in favour with all ranks, called the fishermen to him, and requested of them that they would fish, on the following day, before his gardens.—Pompey said that the Roman republic might most justly return thanks to the town of Arpinum, because from it its two saviours had arisen.

2. Most of the soldiers of Cæsar, when taken prisoners, refused life offered to them under condition of serving against him.—Themistocles discloses to the master of the ship who he is, making him great promises if he would save him.—Nothing is less acceptable to God himself, than that the way to propitiate and worship him should not be open to all.

apud omnis ordo gratosus sum, piscator ad sui convoco, et ab hic peto, ut ante suos hortulus postridie piscor.—Pompeius dico, respublica Romanus justus Arpinum municipium gratiæ debeo (*pres. infin.*), quod ex is duo conservator is exsisto (*subj.*).

Plerique miles Cæsar captus concessus sui sub conditio vita, si milito adversus is volo (*imperf. subj.*), recuso.—Themistocles dominus navis qui sum (*subj.*) aperio, multus pollicitus si sui servo (*pluperf. subjunct.*).—Ipse Deus nihil minus gratus sum quam non omnis pateo ad sui placo et colo (*gerundives*) via.

V. The pronoun *ipse* is not reflexive, but serves emphatically to distinguish that to which it is applied from all others. Hence, in cases where ambiguity is likely to arise, especially from the similarity of both numbers of *sui*, it may be avoided by using *ipse* of the leading or subordinate person. It is more commonly, however, used of the leading person. Thus, *Jugurtha legatos misit qui ipsi liberisque vitam peterent*. “Jugurtha sent ambassadors to seek peace for himself and his children.”

VI. *Ipse* is joined with the pronouns of the three persons, and may either be put in the same case with them, as *mei, tui, sui ipsius, mihi ipsi, me ipsum, &c.*, or may remain as the subject in the nominative.—Both constructions are used by the best writers; the latter, however, is more common; as, *Virtus est per se ipsa laudabilis*.—*Se ipsos omnes natura diligunt*.

VII. When nouns are opposed to each other, their contrast is most forcibly shown by putting *ipse* in the same case as the word to which it is opposed; as, *Rationem dicendi per te ipsum, usum autem per nos percipere voluisti.*

VIII. *Ipse*, joined to numbers, denotes that they are to be taken strictly and without diminution; as, *Decem ipsi dies*, "Ten whole days."

1. When fame reported Numa Pompilius to be distinguished for virtue and wisdom, passing over their own citizens, the people adopted for themselves an alien as king.—Wilt thou, though God has given thee a mind than which nothing is more excellent or divine, so debase thyself as to think that there is no difference tween thee and some quadruped?

2. Thucydides, a very satisfactory authority, has written, that no one ever pleaded a capital cause better than Antipho of Rhamnus, when he defended himself in his hearing.—The labour of those was the greatest who were carrying burdens on their shoulders; for, as they could not guide themselves, they were carried away with their incommo-  
dious burden into the rapid current.

3. We have this primary desire from nature, the preservation of ourselves.—The swiftness and strength of quadrupeds confer strength and swiftness on ourselves; we employ for our benefit the very acute perceptions of

Quum præstans sum Numa Pompilius fama ferro (*imperf. subj.*) prætermisus suis civis (*ablat. absol.*) rex alienigena sui ipse populus adscisco.—Tu, quum tu Deus do (*subj.*) animus, qui (*ablat.*) nihil sum præstans neque divinus, sic tu ipse projicio, ut nihil inter tu et quadrupes aliquis puto (*pres. subj.*) intersum?

Antipho (*ablat.*) Rhamnusius nemo unquam bene oro caput (*genit.*) causa, quum sui ipse defendo (*imperf. subj.*), sui audiens (*ablat. absol.*), locuples auctor scribo Thucydides. — Præcipuus sum labor is, qui humerus onus porto; quippe quum suimetipse rego non possum (*imperf. subj.*), in rapidus gurges incommo-  
dus onus aufero.

Primus ex natura hic habeo appetitio, ut conservo (*pres. subj.*) egomet ipse.—Celeritas atque vis quadrupes ego ipse affero vis et celeritas; ego eleph-  
antus acutus sensus; ego saga-

elephants and the sagacity of dogs.—Thou didst refuse to go into a province: I cannot blame that in thee which I approved in myself, both (when) prætor and consul.—Exactly on the Nones of August, the day of my arrival was the same, the birthday the same of my most beloved daughter.—He died exactly eighty-three years before I was consul.—Thirty whole days have gone.

citas (*ablat.*) canis ad utilitas noster utor.—Tu in provincia eo nolo: non possum is in tu reprehendo, qui in ego ipse et prætor et consul probō.—Ipse Nonæ (*ablat.*) Sextilis, idem dies adventus meus sum, natalis idem carus filia.—Annus (*ablat.*) octoginta tres ipse ante ego consul morior.—Triginta dies ipse decedo.

### USAGE OF *Hic*, *Ille*, *Iste*, AND *Is*.

I. The pronouns *hic*, *ille*, and *iste*, differ in this way: *hic* refers to that which is near, or belongs to, the person speaking; *iste* to the person addressed; *ille* to some remoter person or object. Thus, *hic liber*, “this book near or belonging to me,” or “this book which I am holding;” *iste liber*, “that book belonging to you, or near you, or which you are holding;” *ille liber*, “the book near or belonging to some third person, either at some distance, or else entirely away from the conversation.”

II. Hence in letters, *hic* and its derivatives are used of the writer; *iste* and its derivatives of the person addressed. Thus, *Eo animo te velim esse, quasi mei negotii causa in ista loca missus esses.* (*Cic., Ep. ad Att., 1, 10.*) “I wish thee, therefore, to be of the same way of thinking, as if thou hadst been sent, on account of my own affairs, to the quarter where thou now art.”—So, again, *Clamores tanti fuerunt, ut eos usque istinc exauditos putem.* “The cries were so loud, that I am inclined to think they were distinctly heard as far as where thou art.”

III. When Cicero spoke of his antagonist, he often

used *iste* according to the distinction just laid down ; and as he generally used it contumeliously, it acquired a reproachful meaning ; as, *Tu, istis faucibus, istis lateribus, ista gladiatoria totius corporis firmitate, &c.* (Cic., *Phil.*, 2, 25.) But this is by no means universally the case. Thus, *Quis enim meum in istius gloriosissimi facti conscientia nomen audivit?* (*Id. ib.*, 11.)

IV. Another usage of *hic*, *ille*, and *iste* deserves mention here. When these three pronouns are employed, *hic* refers to the nearest person or thing, *iste* to the middle one, and *ille* to the most remote. Thus, *Tullium, Atticum, et Trebatium vehementer diligo, hunc quidem* (Trebatium) *ob mores festivos ; istum* (Atticum) *ob ingenii liberalitatem ; illum* (Tullium) *propter incredibile dicendi flumen.*

V. When *hic* and *ille* are opposed to each other, *ille* ("that") denotes the one which is more remote, or "the former ;" *hic* ("this") the nearer, or "the latter." Thus, *Ille bello, hic pace, civitatem auxerunt.* "They enlarged the state, the former by war, the latter by peace." This distinction, however, though subservient to perspicuity, and though it deserves to be uniformly attended to in Latin composition, is not uniformly observed by the classic writers.

VI. *Ille* denotes that which is of general notoriety, and most commonly of reputation ; as, *Pittacus ille*, "The well-known Pittacus ;" *Medea illa*, "The far-famed Medea ;" *Ille Myronis discobolus*, "The discus-thrower of Myron," &c.

VII. The pronoun *is* holds a middle place between *ille* and *hic*, not meaning emphatically either *this* or *that*, but referring to something previously mentioned, or just about to be specified. Hence it denotes "the man," when the character, and not the precise individual, is meant ; as, *Non is est Antonius*, "Antonius is not the man," or "such a man."



1. *Why sittest thou in that place?*

—*Why cannot that happiness (which thou meanest) suit yonder sun or this our world?—Yonder sea, which now appears purple, will appear the same to this our sage.—What is this? What effrontery is this of thine?—I give thee as a husband to her (who is now thine).—Very many excellent men have come, on account of health, to this quarter.—If I shall have extricated myself, I will come to the quarter where thou art.—Now, however, I wish that thy merit may shine forth from those parts of the East (where thou art).*

2. *They punished the Roman deserters with more severity than the Latin. The former he crucified as runagates from their country, the latter he beheaded as perfidious allies. — Cæsar and Pompey contended long together; the former because he could not endure any superior, the latter because he could not bear any equal.—Cicero wrote very frequently to Atticus, and the latter did not omit to send letters in turn. — Corydon and Thyrsis were leading flocks: the latter sheep, the former she-goats.—Let us hear Cicero, that eminent orator.—What one of us does not the celebrated Epaminondas, when dying at Mantinea, strongly move?—Publius Sylla was lately such a man in the state that no one could prefer himself to him in what was honourable.—*

Cur tu in iste locus sedeo?—Iste beatitas cur aut in sol ille (*accus.*) aut in hic noster mundus (*accus.*) cado non possum?—Mare ille, qui nunc purpureus videor, idem hic noster sapiens videor.—Quis sum hic? quis iste impudentia?—Tu iste vir do.—Permultus bonus vir in hic locus (*plur.*) venio, valetudo causa.—Si ego expedio, in iste locus venio.—Nunc autem opto, ut ab iste Oriens pars virtus tuus eluceo.

Graviter in Romanus, quam in Latinus transfuga (*accus.*) animadverto. Ille tanquam patria (*genit.*) fugitivus crux (*dat. plur.*) affigo, hic uti socius perfidus securis (*ablat.*) percutio.—Cæsar et Pompeius diu inter sui contendo, ille quia nemo superior, hic quia nemo par ferro possum.—Cicero ad Atticus sæpe scribo, nec hic vicissim litteræ mitto intermitto.—Corydon et Thyrsis duco grex: hic ovis, ille capella.—Cicero, ille magnus orator, audio. — Quis ego ille morior apud Mantinea Epaminondas non valde commoveo?—Publius Sylla nuper is homo sum in civitas, ut nemo is sui honor (*ablat.*) antefero.—



For neither art thou such a one  
as not to know who thou art.

Neque enim tu is sum, qui, qui  
sum (subj.) nescio (subj.).

### USAGE OF *Quisquam* AND *Ullus*.

I. *Quisquam* and *ullus* are used only in propositions which involve a universal negative, or an interrogation which has a negative force ; a condition (usually with *si* or *quasi*) ; after comparatives, after the adverb *vix*, and the preposition *sine* ; as, *Quamdiu quisquam erit qui te defendere audeat, vives*. "As long as there shall be any one who shall dare to defend thee, thou shalt live."—*Fieri nullo modo potest, ut quisquam plus alterum diligat quam se*. "It can in no way happen that any one shall love another more than himself."—*Solis candor illustrior est quam ullus ignis*. "The light of the sun is brighter than any fire."—*Omnes sine ulla varietate dixere*. "All without any diversity of opinion said."

II. *Ullus* is properly an adjective, but may be used, like any other adjective, without a substantive, if one be understood from the context. *Quisquam* is most commonly used without a substantive, except it be a word denoting a person ; as, *cuiquam civi*. (*Cic., Verr.*, 5, 54.)—*Nemo* is often used in the same way for *nullus*, though properly a substantive ; as, *Neminem cognovi potam qui sibi non optimus videretur*. (*Cic.*)—So *nemo pictor*, *nemo adolescens*, and even *homo nemo* in the same author. (*Ep. ad Fam.*, 13, 55.)

1. The gods being duly propitiated, the consuls performed the levy more severely and exactly than any one remembered it to have been performed in former years.—The senate willingly produced its wealth for the public stock, nor did they leave themselves any gold, except what was in the bul-  
Deus rite placatus (*ablat. absol.*), delectus consul habeo, acriter intenteque quam prior annus quisquam memini (*pluperf.*) habeo (*perf. inf. pass.*).—Opis suus libens senatus in medius (*accus. sing. masc.*) profero, nec præter qui in bulla singulusque annulus sum, quisquam sui au-

læ, and a ring apiece.—See how much more odious a tyrant Verres was to the Sicilians than any one of those who preceded; since they ornamented the temples of the gods, he even took away their monuments and decorations.—Do you think that the decrees of the towns about the health of Pompey were anything in comparison with these congratulations on Cæsar's victories?—Caius Gracchus deserves to be read by youth, if any other (deserves it), for he is capable not only of sharpening, but of nourishing the understanding.

2. In the golden age no one had either a disposition or a motive to injury.—Virtue has nothing grand in it if it has anything venal.—Can any one divine what fault there will be in the auspices, but he who has determined to observe the appearances of the sky?—Alexander halted at Babylon longer than anywhere; nor did any place more injure military discipline.—There is not anyone, of any nation, who may not arrive at virtue, having obtained nature as his guide.

3. Do not think, O judges, that the impudence of swindlers is not one and the same in all places; he did the same as our debtors are wont (to do); he denied that he had taken up any money on interest at Rome.—Would any city endure the proposer of a law of this kind, that a son or grand-

rum relinquo.—Video quanto teter tyrannus Syracusanus Verres sum (*perf. subj.*) quam quisquam superior; quum ille orno (*perf. subj.*) templum deus immortalis, hic etiam deus monumentum atque ornamentum tollo.—Quisquam tu ille puto sum de valetudo Pompeius decretum municipium, præ hic (*ablat.*) de victoria Cæsar gratulatio.—Legendus sum Caius Gracchus, si quisquam alius, juvenus (*dative*); non enim solum acuo, sed etiam alo ingenium possum.

Aureus sæculum non sum quisquam (*dative*) aut animus in injuria aut causa.—Virtus nihil in sui habeo magnificus si quisquam habeo venalis.—Quisquamne divino possum quis vitium (*genit.*) in auspiciu futurum sum (*subj.*) nisi qui de cælum servo constituo?—Diu Babylon (*ablat.*) quam usquam consisto Alexander; nec ullus locus disciplina militaris (*dative*) plus noceo.—Non sum quisquam gens ullus qui, dux natura nanciscor, ad virtus pervenio non possum.

Nolo existimo, Judex, non unus et idem omnis in locus sum fraudator impudentia: facio idem (*plur.*) qui noster debitor soleo; nego sui omnino versura ullus facio Roma (*genit.*).—Ferone ullus civitas lator iste modus lex, ut condemno filius

son should be condemned if his father or grandfather had done wrong?—When the morals of friends are correct, there should then be between them, without any exception, a community of all things, plans (and) wishes.—I deny that anything has been said by the witnesses, that would require the eloquence of any orator.—There is no citizen, apart from that contaminated band of Publius Clodius, who has touched any article of my property.

aut nepos si pater aut avus delinquo (*subj.*).—Quum emendatus mos amicus sum, tum sum (*pres. subj.*) inter is omnis res, consilium, voluntas, sine ullus exceptio, communitas. — Nego sum quisquam a testis dictus, qui quisquam orator eloquentia quæro.—Civis sum nemo, extra contaminatus ille Publius Clodius manus, qui res ullus de meus bonum attingo (*subj.*).

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#### USAGE OF *Aliquis* AND *Quispiam*.

I. *Aliquis* and *quispiam*, unlike *quisquam* and *ullus*, are particular, and answer to the English “some one,” “some one or other;” *quispiam* increasing the uncertainty implied in *aliquis*.

II. They may be used interrogatively, negatively, or conditionally, provided it be with reference to some particular case, actual or supposed; as, *Patiamurne, an narremus cuiquam?* “Shall we bear it, or shall we tell it to some one or other?”—*Quæ jucundissima fuisset, si aliquem cui narraret habuisset.* “Which would have been most pleasing, if he had had some one to whom to mention it.”

III. *Aliquis* is both a substantive and an adjective pronoun. The substantive form of the neuter is *aliquid*, the adjective form *aliquod*. Some grammarians, however, deny that *aliquid* is any more of a substantive than *hoc*, *illud*, or *id*.

IV. In the earliest writers, *aliquid* and *aliquod* are used indifferently. Thus, in Plautus (*Menæchm.*, 5, 2, 94), we have “*Nisi occupo aliquid mihi consilium;*” and again (*Ib.*, 5, 2, 15), “*Credo cum viro litigium natum esse aliquod.*”

V. In later writers, however (and their example is to be preferred), *aliquid* is joined with a genitive case, whereas *aliquod* agrees with the noun as an adjective. Thus, we have *aliquid vini*, but *aliquod vinum*. It is also more elegant to say *aliquid utile* than *aliquod utile*, the latter being rarely joined with an adjective.

1. *It is among the instances of Sylla's cruelty, that he excluded the children of the proscribed from political offices: for nothing can be more unjust, than that any one should be made the heir of his father's odium.—These arts, if indeed they avail to any purpose, avail to sharpen, and, as it were, stimulate the understandings of boys, that they may more easily be able to learn greater things.—Even a moderate orator fixes the attention, provided only there be something in him; nor has anything more power over the minds of men than arrangement and ornament of language.*

2. *Whom wilt thou show me that sets some value on time? that estimates the worth of a day? that understands that he is dying every day?—The gods neglect trivial things, nor descend to the petty fields and vines of individuals; nor, if blight or hail has done injury in some way or other, does this require the notice of Jupiter.—If fortune has taken (his) money from some one, or if some one's injustice has snatched it away, yet, while the reputation is untouched, virtue easily con-*

Inter Syllanus crudelitas exemplum sum, quod a respublica (*abl. sing.*) liberi proscriptus submoveo; nihil enim iniquus sum possum, quam aliquis paternus odium, hæres fio.—Hic quidem ars, si modo aliquis (*accus. neut.*) valeo ut acuo et tanquam irritum ingenium puer, quo facile possum magnus disco.—Teneo auris (*plur.*) vel mediocris orator, sum modo aliquis in is; nec ullus res plus apud animus homo quam ordo et ornatus oratio valeo.

Quis ego do qui aliquis pretium tempus (*dative*) pono? (*subj.*) qui dies æstimo? qui intelligo sui quotidie morior?—Parvus deus negligo, neque agellus singuli nec viticula persequor: nec si uredo aut grando quispiam (*accus. neut.*) noceo, is Jupiter (*dative*) animadverto (*part. indus*) sum.—Pecunia si quispiam (*dative*) fortuna adimo, aut si aliquis eripio injuria, tamen dum existimatio sum integer facile

soles poverty. — Can anything more severe be said against any one whatever, than that he had been influenced by a bribe to condemn a man whom he had never seen or heard? — Scipio thought that some severity was necessary for establishing military discipline.

consolor honestas egestas. — Utrum gravis aliquis in quispam dico possum, quam ad homo condemno (*gerundive*), qui nunquam video (*subj.*) nec audio (*subj.*) adductus pretium sum? — Aliquis severitas, ad firmo (*gerundive*) militaris disciplina, necessarius sum Scipio existimo.

### INDEFINITE USE OF *Quis*.

I. *Quis* is sometimes used, like the Greek  $\tau\iota\varsigma$ , indefinitely; as, *Omnia semper, quæ ab nostrum quo dicentur, adversis auribus accipietis?* “Will ye always receive with unfriendly ears what shall be uttered by any one of us?”

II. *Quis* is generally so used, instead of *aliquis*, after *si*, *ne*, *nisi*, *num*, *quo*, *quanto*, and sometimes *quum*. It then usually forms its feminine singular and neuter plural in *a*; as, *si qua*, *ne qua*, &c.

III. *Siquis* appears to be often used for the relative, as in Greek  $\epsilon\lambda\ \tau\iota\varsigma$  for  $\delta\sigma\tau\iota\varsigma$ .

1. *This is the dictate of nature, that we turn our countenance to the auditors, if we wish to inform them of anything. — Spiders spin (their) net, that if anything has been entangled they may destroy it. — Is any one enraged with boys whose age does not yet know the differences of things? — It is a dishonourable excuse, and by no means to be received, if any one confesses that he has acted against the republic for the sake of a friend. — In proportion as any one is more full of expedient and subtle, the more is he hated*

*Hic sum natura (ablat.) datus, ut vultus dirigo ad auditor, si quis res doceo is (double accus.) volo (subj.). — Aranea rete texo, ut si quis inhæreo (subj.) conficio. — Num quis irascor puer (dative), qui ætas nondum nosco res discrimen. — Turpis excusatio sum, et minime accipio (part. in dus), si quis contra respublica sui amicus causa facio fateor (subj.). — Quo quis versutus et callidus sum, hoc invisus et*



and suspected, if men have no opinion of his probity.

2. Demosthenes used to say that he was grieved if at any time he was outdone by the early industry of artisans.—We must use our endeavours that there may be no dissensions among friends.—A feast followed the funeral, which the relatives celebrated crowned; at which the praises of the dead were spoken, if there was any truth; for it was deemed criminal to speak untruly.—Augustus performed his journeys in a litter, and generally in the night, and that slowly, so that he went to Tibur or Præneste in two days; and if he could get to any place by sea, he preferred to sail.—I never saw anything so gentle as my brother towards thy sister, so that if any offence had been taken it did not appear.

suspectus, detractus opinio probitas (*ablat. absol.*).  
Doleo sui aio (*imperf.*) Demosthenes, si quando opifex antelucanus vinco (*pluperf. subj.*) industria.—Do (*part. in dus*) sum opera, nequis amicus (*genitive*) dissidium fio.—Sequor (*imperf.*) funus epulæ, qui (*accus.*) ineo (*imperf.*) propinquus coronatus; apud qui de mortuus laus (*ablat. sing.*), quum quis verus sum, prædico (*perf. indic. pass. taken impersonally*); nam mentior nefas habeo.—Augustus iter lectica et nox (*plur.*) fere, isque lentus facio (*imperf.*); ut Præneste vel Tibur biduum procedo (*imperf. subj.*); ac si quo pervenio mare possum (*subj.*), potius navigo (*imperf. indic.*).—Nihil video tam mitis quam meus frater in soror tuus; ut etiam si quis sum sumtus offensio non appareo (*subj.*).

#### USAGE OF *Quidam*.

I. *Quidam* differs from *aliquis* by implying that the object designated is definitely known, though indefinitely described. And this indefinite description is sometimes resorted to for the purpose of oblique satire; as, *Neque pugnas narrat, neque cicatrices ostendit, quod quidam facit.* (*Ter.*) "He neither tells of battles nor displays scars, as a certain person does."

II. It is also joined with epithets, whether augmenting or diminishing an object, in the same sense as the English *certain*.

III. It is likewise used, but more rarely, for *some*, as opposed to the whole, or to others. Hence it is some-

times employed as a limitation ; as, *quiddam mali*, “a certain degree of evil ;” and also to qualify an expression not meant to be strictly taken ; as, *Milvo est quoddam bellum naturale cum corvo*. “There is a sort of warfare between the kite and the raven.”

<i>I was born at a certain time ; I shall die some time or other.—He exhorted a certain one of (his) friends to mount his steed and save himself by flight.—There is a certain person (somebody whom I know) that says he knows where she is.—I heard this from one Octavius.—I perceive that there is a greater kind of fear in the city.—Minutius, whom thou didst extol to the sky in certain letters, says that this is a somewhat greater affair than men imagine.—A (suitable) term fails me when I call this power regal ; it is undoubtedly, however, a higher kind (than ordinary).—I confess that in that very power there is something of evil.</i>	Quidam tempus (ablat.) nascor ; aliquis (ablat.) morior. — Quidam ex amicus hortor, ut in equus suus ascendo (imperf. subj.), et fuga sui recipio.—Sum quidam, qui aio sui scio ubi ille sum (subj.).—Hic a quidam Octavius audio.—Sentio magnus quidam timor in urbs sum.—Minutius, qui tu quidam litteræ ad cælum effero, dico magnus hic quidam sum, quam homo opinor.—Verbum ego (dative) desum, cum ego hic potestas regius appello, sed profecto sum magnus quidam. — Fateor in iste ipse potestas insum quidam malum.
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#### USE OF *Quid* AND *Quod*, ETC.

I. The interrogative pronoun has two forms for the masculine and neuter respectively ; namely, *quis* and *qui* for the former, and *quid* and *quod* for the latter.

II. The comic writers use both *quid* and *quod* with or without substantives ; prose writers, however, of the best age make the same distinction between *quid* and *quod* as between *aliquid* and *aliquod*. In other words, they use *quod* as an adjective agreeing with a noun, and *quid* as a noun governing another noun in the genitive. Thus, they say, *Quod facinus commisit ?* “What crime did he commit ?” but *quid facinoris ?*

III. The same distinction is observed between the two neuter forms of the compound pronouns; thus, *quidvis*, *quidlibet*, &c., are commonly used with the genitive; *quodvis*, &c., as adjectives.

We must take care lest it be said that there was in us any conspicuous fault.—The senate decreed that the consul should see that the republic received no injury.—In Numa Pompilius, in Servius Tullius, in the other kings, of whom there are many excellent (institutions) for regulating the state, does any trace of eloquence appear?—I saluted Rufius, engaged in some business on the exchange of the people of Puteoli, and afterward bade him farewell, when he had asked me if I had any commands.

Caveo (*gerund*) sum ut ne quis in ego insignis vitium sum (*perf.*) dico.—Decerno senatus ut consul video, ne quis respublica detrimentum capio.—In Numa Pompilius, in Servius Tullius, in cæteri rex, qui multus sum eximius (*neut.*) ad constituo (*gerundive*) respublica, numquis eloquentia vestigium appereo? —Rufius ago (*pres. part.*) aliquis, in emporium (*ablat.*) Puteolani, saluto; et postea jubeo valeo (*pres. infin.*), quum ego numquis volo (*imperf. subj.*) rogo (*subj.*).

#### USAGE OF *Quisque*.

I. *Quisque* signifies "every one," "each one," and is generally used as a substantive; as, *Quod cuique obtigit id quisque teneat*. "Let each one hold to that which has fallen unto each."

II. It is frequently joined to adjectives in the comparative degree with *quo*; as, *Bonus liber melior est quisque, quo major*. "Every good book is better, the larger it is."

III. Used with the superlative with *ut*, it precedes; as, *Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur*. "The more virtuous each one is, with so much the more difficulty does he suspect that others are vicious." Without *ut* it follows the adjective; as, *Optimum quidque rarissimum est*.

IV. Subjoined to numeral adjectives it denotes the

interval; as, *Alexandrini tertio quoque vocabulo excitabantur*. "The Alexandrians were aroused at every third word."

V. With *primus* it denotes the first possible, or the very first; as, *Primo quoque tempore*. "On the very first opportunity."

VI. It is also subjoined to the pronouns *sui* and *suus*; as, *Verum est, fabrum esse suæ quemque fortunæ*. "It is a true (saying) that every one is the architect of his own fortune."

1. When Metellus Celer had begun to plead, he addressed me at every third word of his speech.—The whole of Sicily undergoes the census every fifth year.—Thirty-three Attic talents are paid to Pompey every thirty days.—There is scarcely one man in ten in the Forum who knows himself.—The deepest streams flow with the least sound.—The freshest eggs are best for hatching.—I think it very foolish not to propose the best things for imitation.

2. Easiness of trusting is an error rather than a fault, and creeps most readily into the minds of the best men.—It pleases the Stoics to call everything by its own name.—Augustus had determined to reduce the civil law to a fixed limit, and out of the immense and diffuse copiousness of the laws to collect all the best into very few books.—There are as many voices as human beings in the world, and each has his own.

Quum ago cœpi (*subj.*) Metellus Celer, tertius quisque verbum oratio suus ego appello (*imperf.*).—Quintus quisque annus (*ablat.*) totus Sicilia censeo (*passive*).—Tricesimus quisque dies (*ablat.*) talentum Atticus xxxiii Pompeius solvo.—Vix decimus quisque sum in forum, qui suisui nosco (*perf. subj.*).—Altus quisque flumen parvus sonus labor.—Aptus sum ad excludo (*gerund*) recens quisque ovum.—Stultus credo ad imitor (*gerund*) non bonus quisque propono:

Credulitas error sum magis quam culpa, et quidem in bonus quisque mens facile irrepo.—Placeo Stoicus (*dative*) suus quisque res nomen appello.—Destino Augustus jus civilis ad certus modus redigo, atque ex immensus diffususque lex copia, bonus quisque et necessarius (*neut. plurals*) in paucus confero liber.—Totidem sum vox quot in orbis homo, et suus



—All things came to the mind of Antonius, and that, too, each in its own place, where they could be of most avail.—The Siculi, as soon as ever they saw diseases spreading from the unhealthiness of the place, dropped off, each to their neighbouring cities.—The multitude of Grecian painters is so great, and the merit of each in his own department is so great, that, while we admire the best, we approve even of the inferior.

quisque (*dative*).—Omnis venio (*imperf.*) Antonius (*dative*) in mens (*accus.*), isque (*plur.*) suus quisque locus, ubi plurimum valeo possum (*imperf. subj.*).—Siculus, ut primum video ex gravitas locus vulgo morbus (*accus. with infin.*), in suus quisque propinquus urbs dilabor.—Pictor Græcus tantus sum multitudo, tantus in suus quisque genus laus, ut quum summus (*neut. plur.*) miror (*subj.*), inferior (*neut. plur.*) etiam probro (*subj.*).

Remark 1. *Quivis* and *quilibet* ("any one you please") are universal. A negative joined with them denies only the universality which they imply; as, *Non cuivis homini contingit adire Corinthum*. "To visit Corinth does not fall to the lot of every man without distinction." *Cuiquam* would have made the negation universal: "does not fall to the lot of any man whatsoever."

Remark 2. *Quisquis* and *quicunque* cannot alone form the subject of a proposition, but must be united with a verb in order to become part of some other proposition; as, *Male vivit quisquis nescit bene mori*. "He lives ill whoever knows not how to die well."

Remark 3. In a few expressions *quicunque* appears without any verb, equivalent to *omnis* or *quivis*, in which case some part of *sum* or *possum* is to be supplied; as, *Quacunque ratione eum sanabo*. "I will heal him by all possible means;" more literally, "by whatever means (I shall be able):" supply *possim*.

Remark 4. The plural cases of *quisquis* are not common, though *quique* and *quibusquibus* occur in Cicero and Livy.

Remark 5. *Alius* is used with one of its own cases, or with an adverb derived from it, to express what in English requires two separate propositions with *one—another*; as, *Aliud alii optimum videtur*. "One thing seems best to one, another to another."—*Aliter cum aliis loquitur*. "He speaks in one way to one, in another to another."

Remark 6. When only two are referred to, *alter* is used, but no adverb is derived from it; as, *Alter in alterum causam conferunt*. "Each lays the blame on the other."



## G O V E R N M E N T.

### C A S E S.

#### I. ACCUSATIVE CASE.

**RULE I.** All transitive verbs, whether active or deponent, take an accusative of the object on which the action of the verb is exerted; as, *Pater amat filium*. "A father loves a son."—*Spes sola hominem in miseria consolatur*. "Hope alone consoles man in wretchedness."

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| <p>1. <i>Nothing escapes the knowledge of the Deity.—It is the duty of the senate to aid the state with (its) advice.—Chabrias set out for Egypt to aid Nectanebis.—Care follows increasing wealth.—The star of Venus is called Hesperus when it follows after the sun.—Rivalry nourishes talents; and sometimes envy, sometimes admiration, excites imitation.—Pompey restored the tribunitian power, of which Sylla had left the image without the reality.—The soldiers whom the Persians called Immortals had golden collars, garments embroidered with gold, and sleeved tunics, adorned also with gems.</i></p> <p>2. <i>The Euphrates makes Mesopotamia fertile.—In returning a kindness we ought to imitate the fertile fields, which yield much more than they have received.—</i></p> | <p><i>Deus notitia nullus res effugio.—Senatus officium sum consilium civitas juvo. — Chabrias in Ægyptus Nectanebis adjuvo (supine) proficiscor.—Crescens sequor cura pecunia. — Stella Venus Hesperus dico, quum subsequor sol.—Alo æmulatio ingenium, et nunc invidia nunc admiratio imitatio accendo.—Pompeius tribunitius potestas restituo, qui Sylla imago sine res relinquo.—Miles qui Persa Immortalis voco, aureus torquis, vestis aurum distinguo habeo, manicatusque tunica, gemma etiam adorno.</i></p> <p><i>Mesopotamia fertilis efficio Euphrates.—In refero (gerundive) gratia debeo imitor ager fertilis, qui plus multo affero, quam acci-</i></p> |
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No artisan can, by imitating, attain to the skilfulness of nature.—Some living creatures have a rational principle, some only a vital principle.—The Egyptians consecrated almost every species of brute animals; the Syrians venerate a fish.—Phidias, when he was making the statue of Jupiter or Minerva, did not contemplate any individual, that from him he might take a likeness.—When Timanthes saw that he could not imitate with his pencil the grief of Agamemnon, he covered up his head.

pio.—Natura sollertia nemo opifex consequor possum imitor (ablat. of gerund).—Animans quidam (neut. pl.) animus habeo, quidam tantum anima.—Omnis fere genus bestia Ægyptius consecro; piscis Syrus veneror.—Nec vero Phidias, quum facio (imperf. subj.) Jupiter statua aut Minerva, contemplor (imperf.) aliquis e qui similitudo duco.—Timanthes, quum video (imperf. subj.) sui Agamemnon luctus penicillum imitor non possum, caput is obvolvo.

Remark 1. The accusative of an active verb becomes the nominative to it in the passive, so that there are two modes, in reality, of expressing the same idea. Thus, we may either say *Pater amat filium*, or *Filius amatur a patre*.

Remark 2. If, however, a verb does not govern an accusative in the active voice, it can have no passive except impersonally. Thus, we say, *Resisto tibi*, "I resist thee;" but in the passive, *tibi resistitur*, not *tu resisteris*. So, again, *Noces mihi*, "thou hurtest me;" but in the passive, *nocetur mihi*, "I am hurt;" not *ego noceor*.

Remark 3. For the same reason, we cannot say *Ego possum noceri*, "I can be hurt," but *mihi noceri potest*; that is, *id potest noceri mihi*. For the verb being used impersonally in the passive voice, the person cannot be admitted as a nominative, either to the verb itself or to its governing verb.

Remark 4. The rule just laid down, that the accusative with the active verb becomes the nominative with the passive, is so general in Latin, that it has been extended to cases in which the accusative is not the immediate object, and in which, therefore, according to the rule laid down, it ought not to admit the passive construction. In such phrases as *Dormio totam hiemem*, "I sleep the whole winter;" *Tertiam ætatem vivit*, "He is living during a third generation," &c., the accusative expresses the duration of time; yet the poets say *Tota mihi dormitur hiems*, "The whole winter is slept away by me;" *Jam tertia vivitur ætas*, "A third generation is now lived in by me," &c.—So *jubeo* and *veto*, which govern a dative case, and only take an accusative after them in consequence of the infinitive (as, *Jubeo te redire*), receive a nominative in the passive; as, *Vetamur hoc facere*. "We are forbidden to do this."—*Consules jubentur exercitum scribere*. "The consuls are ordered to enrol an army."

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RULE II. Although an intransitive or neuter verb can

properly take no accusative, still there are many intransitives denoting motion, which being compounded with prepositions governing an accusative case, obtain a transitive meaning, and accordingly take the accusative ; such as *ingredi, invadere, percurrere, &c.* ; together with many compounds of *ire* ; as, *adire, inire, coire, obire, præterire, transire, &c.*

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Obs. 1. Some verbs, compounded with prepositions that govern an ablative case, take, notwithstanding, an accusative ; as, *Convenire aliquem*, "To have an interview with any one;" *Coire societatem*, "To engage in an alliance;" *Egredi urbem*, "To depart from the city."

Obs. 2. The preposition is frequently repeated ; as, *Invadere in fortunas aliorum*.—*In spem libertatis ingredi, &c.*

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| <p>1. <i>Alexander determined to go to the temple of Jupiter Ammon.—Pythagoras both traversed Egypt and visited the Persian Magi.—Timotheus joined to him, as allies, the Epirots, and all those nations which are adjacent to that sea.—Thirty tyrants stood around Socrates, and could not break his spirit.—Marcellus invested Syracuse for three years.—Cæsar, having obtained possession of the camp, commands the soldiers to surround the hill with a work.—The river Eurotas flowed round Sparta, which hardens childhood to the endurance of future military service.—Atticus determined to die, and quitted life on the fifth day after he had adopted this design.</i></p> <p>2. <i>The river Marsyas flowed through the middle of the city of Celænæ, celebrated in the fabu-</i></p> | <p><i>Alexander adeo Jupiter Ammon templum statuo.—Pythagoras et Ægyptus listro et Persæ Magus adeo.—Timotheus socius adjungo Epirota omnisque is gens qui mare ille adjaceo.—Triginta tyrannus Socrates circumsto, nec possum animus is infringo.—Marcellus tres annus (accus.) circumsedeo Syracusæ.—Cæsar, castra (ablat.) potior, miles mons opus circumvenio jubeo.—Sparta Eurotas amnis circumfluo, qui pueritia induro ad futurum militia patientia.—Atticus morior decerno, et dies quintus, postquam is consilium ineo, decedo.</i></p> <p><i>Urbs Celænæ medius interfluo (imperf.) Marsyas amnis, fabulosus</i></p> |
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lous poems of the Greeks.—Pythagoras went over many barbarous regions on foot.—Mount Taurus passes Cilicia, and joins the mountains of Armenia.—I am earnestly desirous of having an interview, not only with those whom I myself have known, but those, too, of whom I have heard and read.—If I shall have an interview with Clodius, I will write thee more particulars from his conversation.—The wife of Darius had taken into her bosom her son, not yet more than six years old, born to the hope of as great fortune as his father had recently lost.

Græcus carmen inclytus.—Pythagoras multus regio barbarus pes (*ablat. plur.*) obo.—Taurus Mons Cilicia prætereo, Armenique mons jungo.—Equidem non is solum convenio aveo, qui ipse cognosco, sed ille etiam de qui audio et lego.—Si Clodius convenio (*complete future*) plus (*neut. plur.*) ad tu ex ille sermo scribo.—Accipio in sinus Darius uxor filius, nondum sextus ætas egressus annus, in spes tantus fortuna quantus paulo ante pater is amitto genitus.

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RULE III. The verbs which denote to smell or taste of anything, such as *olere*, *redolere*, *sapere*, *resipere*, are joined with an accusative like transitive verbs; as, *Olet unguenta*. "He smells of perfumes."—*Piscis ipsum mare sapit*. "The fish savours of the sea itself."

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Obs. 1. These verbs retain their accusative, when used also in a metaphorical sense, "to indicate," "to give tokens of," "to understand," &c.

Obs. 2. In the same way we find *sitire*, "to thirst after;" *ardere*, "to burn for," "to be inflamed with the love of;" and *cavere*, "to be on one's guard against," construed with an accusative.

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1. The sweet Muses generally smelt of wine in the morning.—He will praise a perfume much more which has the odour of wax than of saffron.—Nothing in thy friend's way of talking indicates the foreigner.—Both his language and accent indicate a fos-

Vinum (*plur.*) fere dulcis oleo mane Camena.—Unguentum multo magis laudo, qui cera, quam qui crocus oleo.—Nihil in amicus tuus sermo peregrinus oleo.—Et verbum et vox hic alum-



ter-child of this city, so that his manner of speaking appears to be clearly Roman, not (merely) gifted with the right of citizenship.—All cannot smell of foreign perfumes, as thou dost.—Those medicaments are redolent of thy tables, O Phineus.—The wine-vault is to be fumigated with pleasant perfumes, lest it retain the scent of any disagreeable odour.—In Spain; amid the broom-grounds, the honey tastes of that plant.—A certain person saw an ape hanging at a butcher's (stall), and asked how it tasted.—Stop, Callipho, I understand my own business well enough. The faults are mine.—They who are unacquainted with a path for themselves, point out a way unto another.

2. I neither thirst after honours, nor have I any longing for glory.—Let them, with imbittered feelings, thirst for each other's blood.—This spear even yet thirsts for the blood that is its due.—The shepherd burns for the beautiful maiden, the maiden hates the shepherd.—As long as thou didst not burn more for another, and Lydia was not (ranked) after Chloë.—The soldiers mount the walls; but, being warned by the Brundisians to beware of the false rampart and ditches, they desist.—He ordered these words to be written on the gate: "Take care of the dog."

nus urbs oleo, ut oratio plane Romanus videor, non civitas donatus.—Non omnis possum oleo unguentum exoticus ut tu oleo.—Ille tuus redoleo, Phineus, medicamen mensa.—Cella vinarius bonus odor suffio (*gerundive*) sum, ne quis redoleo fœtor.—In Hispania, mel (*plur.*) in spartarium (*plur.*) is herba sapio.—Pendeo (*pres. infin.*) ad lanus quidam video simius, et quæro, quisnam (*accus. neut.*) sapio (*imperf. subj.*).—Desisto, recte ego res meus sapio, Callipho. Peccatum meus sum.—Qui sui semita non sapio, alter monstro via.

Nec sitio honor, nec desidero gloria.—Suus infensus invicem sitio (*subj.*) cruor.—Sitio meritis etiam nunc hic hasta cruor (*plur.*).—Ardeo formosus pastor puella, pastor puella odi.—Donec non alius (*fem.*) magis ardeo, nec sum Lydia post Chloë.—Miles murus ascendo; sed a Brundisius monitus ut vallum cæcus fossaque caveo, subsisto.—In janua hic verbum inscribo jubeo: "Caveo canis."

Remark 1. Other verbs obtain a transitive force, because an ac-



tion exerted upon another object is implied, though not described in them; as, *Horreo tenebras*. "I shudder at the darkness."—*Doleo casum tuum*. "I grieve at thy lot."—*Maneo hostium adventum*. "I await the approach of the enemy."—*Respondere jura*. "To answer questions in the law," &c. The poets allow themselves great latitude in this respect.

*Remark 2.* In other instances, the accusative is added to the verb in a looser way, like an adverb, especially if the noun be of the same root; as, *vivere vitam*, "to live a life;" *currere cursum*, "to run a race;" *somniare somnium*, "to dream a dream," &c.

**RULE IV.** Five impersonal verbs, expressive of certain feelings, namely, *pœnitet*, *piget*, *pudet*, *tædet*, *miseret*, take an accusative of the person affected, together with a genitive of the thing that affects; as, *Pœnitet me peccati*. "I repent of my sin" (literally, "it repents me of my sin").—*Tædet me vitæ*. "I am weary of life."—*Miseret me tui*. "I pity thee."

1. *God never repents of his first design.—They who have lived otherwise than was becoming are most sorry for their sins when they see death approach.—I am not only grieved, but ashamed of my folly.—We pity more those who do not claim our compassion than those who demand it.—I am quite weary of life; everything is so full of misery.—You wished for decemvirs, the senate allowed them to be created; you were weary of the decemvirs, the senate compelled them to quit the magistracy.—There are men who are neither ashamed nor tired of their licentiousness and ignominy, who seem to rush, as it were, on purpose into popular odium.*

2. *When the sons of Brutus stood tied to the stake, men pitied their*

*Nunquam primus consilium Deus pœnitet.—Qui secus quam decet (perfect) vivo, peccatum suus tum maxime pœnitet, quum insto (infin.) mors video (subj.). —Ego non solum piget stultitia meus, verum etiam pudet.—Is ego magis miseret, qui noster misericordia non requiro, quam qui ille efflagito.—Prorsus ego vita tædet; ita sum omnis miseria (gen. plur.) plenus.—Decemvir desidero; creo patior senatus; decemvir tu pertædet (passive); cogo senatus ab eo magistratus (ablat.).—Sum homo, qui libido infamiaeque suus neque pudet (subj.) neque tædet (subj.), qui quasi de industria in odium populus irruo video (subj.).*

*Quum sto (imperf. subj.), deligatus ad palus, filius Brutus, mis-*

punishment not more than the crime by which they had merited punishment. — Neither myself nor others shall repent of my industry.—Indeed, I am not ashamed of thee, whose memory I have always admired, but of Chrysippus.—I am grieved, indeed, for the very walls and buildings.—You would now, in truth, be friends with me again if you knew how much I am ashamed of your infamy, of which you yourselves are not ashamed.

eret non pœna magis homo, quam scelus, qui pœna mereor (*subj.*).—Neque ego (*plur.*), neque alius industria noster pœnitet.—Ego pudet non tu quidem, qui memoria semper admiror, sed Chrysippus.—Ego quidem miseret paries ipse atque tectum.—Næ tu jam ego cum in gratia (*accus.*) redeo, si scio quam ego pudet (*subj.*) nequitia tuus, qui tu ipse non pudet.

Remark 1. The object may also be expressed by the infinitive, or by a proposition with *quod*, or with an interrogative particle; as, *Non pudet me hoc fecisse.*—*Pœnitet me quod te offendi.*—*Non pœnitet me quantum profecerim.*

Remark 2. *Misereor* and *miseresco*, when used personally, “to take pity upon,” are also joined with the genitive; as, *Miseremini sociorum.* “Take pity on your allies.”—*Misertus tanti viri.* “Having taken pity on so great a man.”—*Generis miseresce tui.* “Take pity on thy race.” On the other hand, *miserari* and *commiserari* govern the accusative.

RULE V. The following impersonals, *decet*, *dedecet*, *oportet*, *juvat*, *delectat*, *fallit*, *fugit*, *præterit*, are also used with an accusative of the person, but not with a genitive of the thing. Some of them, along with the accusative, take also an infinitive mode. Thus, *Hoc me decet.* “This becomes me.”—*Non me decet irasci.* “It does not become me to be angry,” &c.

1. What becomes boys is often unbecoming to men.—Modesty becomes a young man; loquacity is unbecoming.—To utter falsehoods becomes no one.—It becomes a wise man to live as he speaks.—It becomes a judge to have refraining eyes.—It is not

Qui puer decet, vir sæpe dedecet.—Modestia juvenis decet, garulitas dedecet.—Falsus (*neut.*) dico nemo decet.—Sapiens decet ita vivo ut loquor.—Judex decet oculus abstinens habeo.—Orator simulo non dedecet.

unbecoming for an orator to feign.—It behooves boys to be obedient.—If we wish to be loved, it behooves us to be good.—It behooves us to know what we owe to God, what to each fellow-creature.—It behooves a physician to relieve a sick person, a friend an afflicted one.

2. It pleases me very much that thou art of a cheerful mind.—I write unto thee with the greater brevity, because the present condition of the state does not delight me.—It does not escape thy observation that there is a clause of this kind in no law.—I had forgotten to write to thee concerning Cæsar.—It does not, however, escape thy notice, how difficult a thing it is to please all men.

—Puer obedio oportet.—Si amo volo, bonus ego sum oportet.—Scio ego oportet, quis Deus, quis quisque homo debeo (*subj.*).—Medicus ægrotus (*dative*), amicus afflicto, succurro oportet.

Valde ego juvat tu sum hilaris animus (*ablat.*).—Ad tu breviter scribo, quia ego de status (*ablat.*) hic respublica non delectat.—In lex nullus sum is modus caput, tu non fallit.—De Cæsar fugit ego ad te scribo.—Sed tu non prætereo quam sum (*subj.*) difficilis, omnis (*dative*) placeo.

Remark 1. Some instances are found, but not in the best authors, of *deceat* with a dative instead of an accusative.

Remark 2. *Latet* is used with both a dative and accusative, *latet me*, or *latet mihi*. The whole construction, however, of this verb impersonally is not supported by the best authorities.

Remark 3. Instead of the infinitive, *oportet* is often construed with *ut* and the subjunctive, and in these cases the conjunction *ut* is, by an elegant ellipsis, frequently suppressed; as, *Cæcus sit oportet, qui benignitatem et providentiam Dei non videt*.—*Si beatus esse vis, honeste vivas oportet*.

RULE VI. Verbs of *teaching*, *admonishing*, and *concealing* have two accusatives of the object, one of the thing, another of the person; as, *Fortuna victos quoque belli artem docet*. “Fortune teaches the vanquished also the art of war.”—*Hoc te unum moneo*. “I warn thee of this one thing.”—*Antigonus iter omnes celabat*. “Antigonus concealed his march from all.”

1. Philosophy has taught us both all other things, and, what is Philosophia ego quum ceteri res omnis, tum, qui sum difficilis,

most difficult, to know ourselves.

—They are ridiculous who teach others what they themselves have not tried. — The Agrigentines sent ambassadors to Verres to instruct him in the laws, and point out to him the immemorial custom. — Saturn was the first that taught the people of Italy the culture of the earth. — I have accustomed (my) son not to conceal from me those things which other young men do without their fathers' knowledge. — Thou couldst easily discern my opinion, even from the time that thou camest to my Cumæan estate to meet me; for I did not conceal from thee the conversation of Ampius.

2. He admonished me of that, according to thy directions. — Catiline in many ways instructed the youths, whom he had enticed, in evil deeds. — Fortunately, it happened that I had written to Cassius, four days before, the very thing of which thou remindest me. — Thy lieutenant waited upon me at Brundisium, and, by thy command, suggested to me those things which had already come into my mind. — Although nature declares by so many indications what she wishes, seeks, and wants, we somehow or other turn a deaf ear, and do not hear her admonitions.

ut egomet ipse nosco (*imperf. subj.*). — Ridiculus sum qui qui ipse non experior is doceo ceteri. — Agrigentinus ad Verres legatus mitto, qui is lex doceo (*subj.*), consuetudoque omnis annus demonstro (*subj.*). — Italus primus ager cultura doceo Saturnus. — Consuefacio filius is ne ego celo, qui alius adolescens clam pater (*accus.*) facio. — Sententia meus tu facile perspicio possum, jam ab ille tempus quum in Cumanum ego (*dative*) obviam venio; non enim tu celo sermo Ampius.

Is ego tuus mandatum moneo.

— Catilina juvenus, qui illicio, multus modus malus facinus edoceo. — Commode evenio quod is ipse qui ego moneo quatrduo ante ad Cassius scribo. — Legatus tuus Brundisium (*genit.*) ego (*dative*) præsto sum, isque ego ex tuus mandatum moneo qui ego (*dative*) jam venio in mens. — Quum tot signum natura declaro (*subj.*) quis volo, anquiro, et desidero (*subj.*), obsurdesco tamen, nescio quomodo, nec is qui ab is moneo audio.

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Remark 1. *Moneo* and its compounds are rarely found with any other accusative of the thing than the neuter of a pronoun. We have an instance the other way in Sallust: *Eam rem locus admonuit*; and another in Cicero: *Quæ commonefaceret istius turpem calamitosamque præturam*. (Ver., 4, 64.)



*Remark 2.* Verbs of teaching, &c., are also used both in the active and passive voices with the preposition *de*, especially *doceo*, when it signifies "to give information;" as, *Equidem soleo dare operam, ut de sua quisque re me ipse doceat.* (Cic.)—*De itinere hostium senatum edocet.* (Sall.)—The dative is found in Cornelius Nepos (*Vit. Alcib.*, 5), but it is very uncommon.

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**RULE VII.** Verbs of *asking, demanding, entreating, inquiring, &c.*, also take a double accusative, the one of the person, the other of the thing; as, *Poscimus te pacem.* "We ask peace of thee."—*Me frumentum flagitabant.* "They importuned me for corn."

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**Obs. 1.** This construction, however, is sometimes varied, and verbs of demanding and entreating take also an ablative of the person with *ab* and *de*, and those of inquiring an ablative of the thing with *de*; as, *Petimus hoc a te.*—*Interrogamus te de hac re.*

**Obs. 2.** *Peto*, in the sense of entreating, has always an ablative of the person with *ab*.

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1. *Verres demanded a price from parents for the interment of their children.—He first asks thee thy opinion.—If I shall ask thee anything, wilt thou not answer?—Ask nothing of God except what thou canst ask openly.—Socrates asks a certain little boy certain geometrical (questions).—The ambassadors of Enna received this commission from their fellow-citizens, to go to Verres and demand back from him the image of Ceres and Victory.—I implore this of thee, lastly, that, as good poets and industrious orators are wont, thou wouldst be most careful in the concluding part of thy office.—Lucius Tarquinius doubled the original number of the senators, and called the ancient senators (those) of the elder fam-*

*Verres parens pretium pro sepultura liberi posco (imperf.).—Primum tu sententia tuus rogo.—Si tu rogo (complete future) aliquis, nonne respondeo?—Nihil Deus rogo (subj.) nisi qui palam rogo possum (subj.).—Pusio quidam interrogo Socrates geometricus quidam (neut. plur.).—Legatus Ennensis hic a civis suus mandatum habeo, ut ad Verres adeo (imperf. subj.), et is simulacrum Ceres et Victoria reposco.—Ille tu ad extremus (neut.) et oro et hortor, ut, tanquam poeta bonus et actor industrius soleo, sic tu in conclusio munus tuus diligens sum (pres. subj.).—L. Tarquinius duplico pristinus pater numerus, et antiquus pater major*



ilies, whom he asked first for their opinion.

2. The Athenians entreated aid from the Lacedæmonians.—Dost thou wish that I interrogate thee about the same things in Latin?—I wish that thou demand and expect all things from me.—Pythius accused him of extortion.—He entreats this of the king in many words.—I beg this of thee in such a manner that I cannot (beg) with greater earnestness.—Thou wilt see what he demands of thee.

gens appello, qui prior sententia rogo.

Atheniensis auxilium a Lacedæmonius peto.—Volone, ut tu idem de res Latinè interrogo.—Omnis volo a ego postulo et expecto (*pres. subj.*).—Pythius is de repetundæ postulo.—Peto hic a rex multus verbum.—Ita peto hic a tu, ut non possum magnus studium.—Quis a tu flagito (*subj.*) tu video.

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RULE VIII. Transitive verbs, compounded of *trans*, take a double accusative; as, *Exercitum Rhodanum transduxit*. “He led an army across the Rhone.”

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Obs. The second accusative depends, in fact, on the preposition *trans* in composition with the verb; so that the example just quoted is equivalent, in reality, to *Duxit exercitum trans Rhodanum*.—The preposition, however, is often inserted; as, *Multitudinem hominum trans Rhenum in Galliam transducere*. (*Cæs.*, B. G., 1, 35.)

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Cæsar plunders and burns the town, gives the booty to the soldiery, leads his army across the Loire, and reaches the territory of the Bituriges.—Agésilas transported his troops over the Hellespont, and used such despatch that he completed his march in thirty days.—Hannibal led ninety thousand infantry, twelve thousand cavalry, across the Ebro.—Alexander, having ordered Hephæstion to lead his forces across the river, comes to the city, and remains there twenty days.

Cæsar oppidum diripio atque incendio, præda miles dono, exercitus Ligeris transduco, atque in Bituriges finis pervenio.—Agésilas Hellespontus copiæ trajicio, tantusque utor celeritas (*ablat.*), ut triginta dies iter suus conficio (*perf. subj.*).—Nonaginta mille pedes, duodecim mille eques, Hannibal Iberus traduco.—Alexander, quum Hephæstion (*dative*), ut fluvius copiæ trajicio, mandatum do (*pluperf. subj.*), ad urbs venio, ibique viginti dies permaneo.

Remark 1. *Transjicere* and *transmittere* are used intransitively, the personal pronouns *me, te, se*, being understood; as, *Scapha trajicere*. "To cross over in a small boat."—*Grues maria transmittunt*. "The cranes cross the seas."

Remark 2. The participles *transjectus* and *transmissus* may be used of that which crosses or that which is crossed; as, *Marius in Africam trajectus*. "Marius having crossed into Africa."—*Amnis trajectus est*. "The river was crossed."

Remark 3. In the same way, *adverto* is used with a double accusative; as, *Postquam id animum advertit Cæsar*. "After Cæsar perceived it;" literally, "After Cæsar turned his mind (or attention) to it."—In like manner *induco*; as, *Aliquid animum inducere*. (Cic.)

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RULE IX. Verbs that take two accusatives in the active voice, retain in the passive the accusative of the thing; as, *Rogor sententiam*. "I am asked my opinion."—*Prætervehor insulam*. "I am carried by the island."

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Obs. In verbs compounded with a preposition that governs the accusative, the accusative accompanying the passive voice depends, in fact, on this preposition.

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*The Latin legions were taught the Roman discipline by a long alliance.—The young man had been instructed under Scipio, during so many years, in all the arts of war.—The Roman maiden delights to be taught the Ionian dances.—Lucius Cotta was the first that was asked his opinion.—Nor was the rich earth asked for crops alone.—The young men of Tarentum were asked the reason of their conduct.—I was kept from the knowledge of that.—If thou hast not known that Metellus entertains these views concerning me, thou oughtest to be of opinion that thy brother has concealed from thee very important matters.*

*Latinus legio, longus societas, militia Romanus edoceo. — Sub Scipio, per tot annus, omnis militia ars edoceo juvenis. — Virgo Romanus motus gaudeo doceo Ionicus.—Lucius Cotta primus sententia rogo. — Nec tantum seges dives posco humus.—Juvenis Tarentinus ratio factum reposco.—Is celo.—Hic si tu Metellus cogito de ego nescio, debeo existimo, tu magnus de res a frater celo (perf. inf. pass. taken impersonally).*

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Remark 1. Allied to this is the Greek *accusative*, as it is called, which is added to passive verbs, in order to define more exactly the

part to which the meaning of the verb relates. Hence it is styled by some the accusative of nearer definition; as, *Fractus membra labore*. "Enfeebled as to his limbs with toil."—*Redimitus tempora lauro*. "Encircled as to his temples with laurel."

*Remark 2.* Such expressions as those just cited under the previous remark, may be compared with *edoctus artes, rogatus sententiam*, &c., which fall under the general rule. If, in the active voice, an accusative of either the person or the specific part can be used, as *redimio te*, or *redimio tempora*, the accusative of the part can remain in the passive voice, when the other has become the nominative. When this accusative is found with active verbs, as, *Tremiſit artus*, "He trembles in his limbs;" and with adjectives, as, *Os humerosque deo similis*, "In visage and in shoulders like a god," this may be explained from the imitation of the Greek idiom, in which an ellipsis of *κατά* (in Latin, *secundum* or *quod ad*) is commonly supposed; though the more correct mode, certainly, would be to regard it merely as an accusative of nearer or more particular definition.

**RULE X.** Verbs of *entitling, naming, calling*, and those denoting *estimation, judgment*, &c., which take two nominatives in the passive voice, have two accusatives in the active, one of the object, the other of what is declared or affirmed of it; as, *Romulus urbem quam condidit Romam vocavit*. "Romulus called the city which he founded Rome."

**Obs.** This rule has been partly anticipated under the head of apposition. Its natural place, however, is in this part of the syntax.

*Socrates thought himself an inhabitant and citizen of the whole world.—The order of the Persian march was this: the fire which they call eternal and sacred was carried before on silver altars; the Magi next (in order) sang the customary song.—Augustus for more than forty years lodged in the same chamber, in summer and winter, though he found by experience that the city was not favourable to his health.—If thou thinkest any one thy friend whom*

*Socrates totus mundus sui incola et civis arbitror.—Ordo agmen Persa sum talis: ignis qui ipse sacer et æternus voco, argenteus altare præfero; Magus, proximus, patrius carmen cano.—Augustus per annus amplius quadraginta, idem cubiculum, hiems et æstas maneo, quamvis parum salubris valetudo suus urbs experior (imperf. subj.).—Si quisquam amicus existimo,*

thou dost not trust as much as thyself, thou art greatly in the wrong.—Antony called his flight victory, because he had escaped alive.—Wisdom offers herself to us (as) the surest guide to pleasure.—I admonish thee to show thyself placable to the errors of those about thee.—Marcus Cato, the Wise, called Sicily the granary of the republic, the nurse of the populace of Rome.

qui (dative) non tantumdem credo quam tu, vehementer erro. Antonius fuga suus, quia vivus exeo, victoria voco.—Sapientia certus sui ego dux præbeo ad voluptas.—Moneo ut tu error tuus (genit. plur.) placabilis præsto.—Marcus Cato, Sapiens, cella penarius respublica, nutrix plebs Romanus Sicilia voco.

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RULE XI. Extent of space is put in the accusative; as, *Campus Marathon ab Athenis decem millia pasuum abest*. "The plain Marathon is ten miles (ten thousand paces) distant from Athens."

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The soldiers constructed a mound three hundred feet broad, eighty feet high.—The town of Saguntum was by far the most opulent of the Spanish towns, situated nearly a mile from the sea.—Persia is enclosed by a continued chain of hills on one side, which extends in length sixteen hundred stadia, in breadth one hundred and seventy.—Zama is distant five days' journey from Carthage.—Babylon has a citadel including twenty stadia in its circuit; the foundations of the towers are sunk thirty feet into the earth: walls twenty feet wide support the hanging gardens.—The Arabians have slender swords, each four cubits long.—The temple of the Ephesian Diana is said to have been four hundred feet long,

Miles agger latus pes trecenti, altus pes octoginta exstruo.—Urbs Saguntum longe opulentus urbs Hispania sum, situs passus mille ferme a mare.—Persis perpetuus mons jugum ab alter latus claudo, qui in longitudo (accus.) mille sexcenti stadium, in latitudo centum et septuaginta procuro.—Zama quinque dies iter ab Carthago absum.—Babylon arx habeo ambitus viginti stadium complexus; triginta pes in terra turris fundamentum demitto; viginti pes latus paries hortus pensilis sustineo.—Arabs gladius habeo tenuis, longus quaterni cubitum.—Ephesus Diana templum quadringenti pes longus, et ducenti latus



and two hundred broad.—*Tunis*  
is distant nearly fifteen miles  
from Carthage.

sum dico.—Tunes ab Carthago  
quindecim mille ferme passus  
absum.

*Remark 1.* The ablative is rarely used in speaking of distance, except by later writers. Thus, *Gens Menisminorum abest ab oceano dierum itinere viginti* (Plin., H. N., 7, 2); instead of which other writers say *abest iter quinque dierum*, or *biduum*, or *triduum*, or else *bidui*, *tridui*, with *spatium* understood. Where it is expressed, the ablative *spatio* is sometimes used.

*Remark 2.* If, however, not the distance is to be expressed, but only a place is to be designated by the circumstance of its distance, the ablative is used; as, *Eodem die castra promovit, et millibus passuum sex a Cæsaris castris sub monte consedit*. "On the same day he moved forward his camp, and sat down six miles from Cæsar's encampment, at the foot of a mountain."

*Remark 3.* From the construction referred to in the previous paragraph arises a singular position of *ab*, as if the ablative depended upon it. Thus, *A millibus passuum duobus castra posuerunt*. (Cæs.) "They pitched their camp two miles off." (Compare *Matthiæ*, Gr. Gr., § 573, p. 994, ed. 5.)

## CONSTRUCTION OF TIME.

See page 140.

## CONSTRUCTION OF THE NAMES OF PLACES.

See page 148.

## CONSTRUCTION OF PREPOSITIONS.

See *Latin Lessons*, part first, p. 247, seqq.

## CONSTRUCTION OF INTERJECTIONS.

See page 295.

## II. DATIVE CASE.

I. The dative serves to denote the *remoter object* to which the action of the subject refers.

II. In the case of the accusative, the action of the subject is immediate and direct; the dative, on the contrary, indicates some object *to* which the action is directed; *for* which, to the benefit or loss of which, something is done. Thus, *Frater mihi librum dedit*.



“My brother gave a book to me.”—*Non vobis mellificatis apes.* “Ye do not, O bees, make honey for yourselves.”

III. Hence all adjectives and adverbs which have such a relation as that just mentioned take the dative.

IV. All verbs, likewise, whose signification admits a reference to a remoter object, *for* which, or *to* whose benefit or injury anything takes place, may have a dative.

V. If these verbs are transitive, they take an accusative of the immediate, and a dative of the remoter object; as, *Mitto tibi librum.* “I send a book to thee.” If they are intransitive, they take the dative only; as, *Faveo tibi.* “I favour thee.”—*Irascor tibi.* “I am angry with thee.”

VI. Hence result the following rules for the government of the dative case.

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RULE I. Adjectives and adverbs which express the idea of *advantage* or *disadvantage*, *likeness* or *unlikeness*, *equality* or *inequality*, *suitableness* or *unsuitableness*, *ease* or *difficulty*, &c., and also such as indicate *affinity*, *propinquity*, &c., govern the dative; as, *Hoc est utile rei publicæ.* “This is useful for the state.”—*Lupus canis similis est.* “A wolf is like a dog.”

1. *Men can be very useful to men.*  
—*I think that a knowledge of future events is not useful to us.*  
—*The very handling of literary topics proved salutary unto me.*  
—*Miltiades was more friendly to the freedom of all than to his own (individual) sway.* — *The Lacedæmonians considered rather what was advantageous to their own rule than to the whole of Greece.*—*I do not see why the son might not have been like the*

*Homo possum sum maxime utilis homo.* — *Haud utilis arbitrator sum ego futurus res scientia.* — *Ipse ego tractatio litteræ salutaris sum.* — *Miltiades amicus omnis libertas, quam suus dominatio sum.* — *Lacedæmonius is potius intueor (imperf.), quis ipse dominatio, quam quis universus Græcia utilis sum (subj.).*  
—*Non video cur filius non pater*

father.—*Thou hast lost that unto which there was nothing like on earth.*

2. *The degrees of honour are equal to the highest and the lowest men; (those) of glory unequal.—Antony is equal to Catiline in wickedness.—Nothing is more adapted to the nature of man than beneficence and liberality. — The system of the Cynics is unfriendly to modesty, without which there can be nothing right, nothing virtuous.—His death was correspondent to a life spent in the most virtuous and honourable manner.—Quintus Catulus said that Pompey was indeed an illustrious man, but already too great for a free state.—Many punishments are not less disgraceful to a prince than many funerals to a physician.*

3. *The Jugurthine war was carried on by Quintus Metellus, inferior to no man of his age.—It is easy for an innocent man to find words; it is difficult for a miserable man to observe due bounds in his words.—The change of an inveterate habit is disagreeable to elderly men.—Most persons say that their own dangers are nearer to them than those of others.—Reason is the peculiar good of man: all other things are common to him with animals.—Justice is necessary to those who sell, buy, contract, or let by contract for carrying on this business.—Whatever is becoming is adapted to both time and person.*

*similis sum possum (pluperf. subj.).—Is amitto, qui similis in terra (plur.) nihil sum.*

*Honor (plur.) gradus summus homo et infimus sum par; gloria dispar. — Antonius scelus par sum Catilina.—Beneficentia ac liberalitas (ablatives) nihil sum natura homo accommodatus.—Cynicus ratio sum inimicus verecundia, sine qui nihil rectus sum possum, nihil honestus.—Is mors consentaneus vita sum, sancte honesteque actus. — Quintus Catulus dico, sum quidem præclarus vir Cneius Pompeius, sed nimius jam liber respublica.—Non minus princeps turpis sum multus supplicium, quam medicus multus funus.*

*Bellum Jugurthinus gero per Quintus Metellus, nullus secundus sæculum suus. — Verbum innocens reperio facilis sum; modus verbum miser teneo difficilis.—Gravis senior inveteratus mos sum mutatio.—Plerique suus sui propior periculum quam alius sum dico.—Ratio proprius homo bonum sum; cæteri ille cum animal communis sum.—Is qui vendo, emo, conduco, loco, justitia ad hic res gero (gerundive) necessarius sum.—Qui decet, is aptus sum et tempus et persona.*

I. *Similis* and *dissimilis* generally take a dative, when they refer to external resemblance, but a genitive when the reference is to resemblance in nature, character, or internal constitution. Thus, *Similis Romulo*. "Like Romulus" (in appearance); but *Similis Romuli*, "Like Romulus" (in character), &c.

II. The instances already given of the government of these two adjectives have been confined to the dative. We will now give some examples where the genitive is to be used.

Wouldst thou wish to be like one of those who abound in marble roofs, shining with ivory and gold, who (abound) in statues, who (abound) in paintings, who (abound) in embossed gold and silver, or (like) Caius Fabricius, who had none of them?—It is right, first of all, to be one's self a good man, then to seek another like one's self.—In every disputation we should inquire what is most like truth.—Nor, indeed, do I understand why Epicurus rather chose to pronounce the gods like men than men like the gods.—Why dost thou always defend men unlike thyself?—Why dost thou not favour those whom thou commendest, whom thou wishest thy son to be like?

Utrum tu (accus. with infin.) hic aliquis qui marmoreus tectum, ebur et aurum fulgens, qui signum, qui tabula, qui cælatus aurum et argentum, abundo, an Caius Fabricius, qui nihil is habeo, similis sum malo?—Par sum primum, ipse sum vir bonus, tum alter similis sui quaero.—In omnis disputatio, quis sum (imperf. subj.) similis verum quaero.—Nec vero intelligo cur malo (perf. subj.) Epicurus deus homo similis dico, quam homo deus.—Cur semper tu dissimilis defendo?—Cur non is (dative) faveo, qui laudo, qui similis filius tuus sum volo?

Remark. To express one like, i. e., equal, to me, him, &c., the genitive is always used; as, *mei, tui, sui, nostri, vestri, similis*.

RULE II. Verbals in *bilis* and *dus* govern the dative; as, *Pax bonis omnibus optabilis est*. "Peace is to be wished for by all good men."—*Amandus est omnibus*. "He is to be loved by all."

*He is more to be wondered at by thee than thou by him.—Chremes remains, who is to be entreated by me.—The poor man bears many things not to be endured by the rich.—He has fallen, to be lamented by no one more than by thee.—I think that nothing is to be acquired by me, either to (my) honour or glory.—The baseness of them all is to be blamed by thee.—Nothing is more pleasing unto me than thy kindness.—I think that this ought to be principally provided and guarded against by the orator.—Although these things were not to be wished for by me in undergoing them, yet they will be pleasing in reading them.*

*Hic tu sum potius, quam tu mirabilis ille.—Resto Chremes, qui ego exoro (part. in dus) sum.—Multus fero pauper, dives non patior (part. in dus.)—Mors (dative) ille occumbo, nullus flebilis quam tu.—Ego nihil neque ad honor neque ad gloria acquirō (part. in dus) puto.—Is omnis accusabilis sum tu turpitudine.—Ego nihil amabilis officium tuus (ablat.).—Hic ego orator maxime caveo et provideo (part. in dus) puto.—Res is, etsi ego (plur.) optabilis in exerior (ablat. of gerund) non sum, in lego (gerund) tamen sum jucundus.*

*Remark 1.* Verbals in *bilis* and *dus* govern a dative, because with passive verbs the dative of words, which with an active verb denote the source of the action, is sometimes used alone, instead of *ab*, with an ablative; as, *Cui non sunt auditæ Demosthenis vigiliæ?* “By whom have not the vigils of Demosthenes been heard?”

*Remark 2.* Where verbals in *bilis* have entirely lost their verbal force, the dative which follows them is to be explained by *Rule I.*; as, *Habilis usui.* “Convenient for use.”

*Remark 3.* Verbals in *dus* are sometimes found united to an ablative governed by the preposition *a* or *ab* instead of the dative; as, *Admonendum potius te a me quam rogandum puto.* (*Cic.*)

*Remark 4.* The dative is sometimes found, particularly among the poets, with the perfect participle passive; as, *Non mihi quam fratri, frater, amate minus.* (*Ovid.*)—The more usual construction, however, in such cases, is the ablative with the preposition.

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**RULE III.** The dative is employed where an action cannot be performed without a *receiving, taking, or losing* object; and its use, on such occasions, is to indicate such object. Hence,

Verbs of *giving, adding, intrusting, sending, promising, &c.*, with their opposites, such as verbs of *depriving, taking away, &c.*, govern a *dative* of the person or thing



to whom anything is given, added, intrusted, &c., or from whom or which anything is taken away; and, if transitive, they govern also the *accusative* of the person or thing given, added, taken away, &c.

1. *Thy Nicanor gives me singular assistance.—I impart a share of my trouble to no one, of my glory to all good men.—Pætus has bestowed upon me all the books which his brother left.—In nothing do men come nearer to the gods than in giving safety to their fellow-men.—What shall I do about my children? Shall I intrust them to a small vessel in the rough season of the year?—Thy slave delivered to me letters from thee, and the memoir of my consulship, written in Greek.—I have sent thee a copy of Cæsar's letter.—I have sent thee the eulogy on Porcia in a corrected state.*

2. *Mithradates promised the king that he would kill Datames, if the king would allow him to do what he pleased. — The high-priest committed to writing the events of every year.—Clisthenes intrusted the dowries of his daughters to the Samian Juno.—Dionysius the tyrant took off from the Olympian Jupiter (his) cloak of gold, and put upon him a wool-len robe.—What is Sicily, if thou take from it the culture of the soil?—He took away credit and influence from the merit, the birth, and the achievements of these.*

Nicanor tuus opera ego do egregius.—Onus meus pars nemo impertio, gloria bonus omnis.—Omnis liber, qui frater relinquo, ego Pætus dono.—Homo ad deus nullus res prope accedo, quam salus homo do (*ablative of the gerund*).—De puer quid ago? parvus ne navigium durus tempus (*ablat.*) annus committo?—Puer tuus ego litteræ abstui, et commentarius consulatus meus Græcè scriptus, reddo.—Cæsar litteræ exemplum tu mitto.—Laudatio Porcia tu mitto correctus.

Mithradates polliceor rex sui Datames interficio (*fut. infin.*) si is (*dative*) rex permitto ut quicumque volo (*imperf. subj.*) licet (*imperf. subj.*) facio.—Pontifex maximus res omnis singuli annus mando litteræ.—Clisthenes Juno Samius filia dos credo.—Dionysius tyrannus aureus Jupiter Olympius detraho amiculum, isque laneus pallium injicio.—Quis sum Sicilia, si is ager cultio tollo? (*perf. subj.*).—Hic virtus, genus, res gestus fides et auctoritas derogo.

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RULE IV. Verbs which imply an *injury* or *benefit* pro-



duced, including those of *obedience* and *disobedience*, *commanding*, &c., take a dative of the person or thing benefited or injured, &c.

1. *He will not resist anger to whom nothing has ever been denied.—The Carthaginians alleged this in public, not being by any means ignorant themselves how much strength had been lost to them by the loss of Carthage.—It is established by nature, that a man be not allowed to injure another for the sake of his own convenience.—As long as thou didst lay plots against me, (being) consul elect, I defended myself by my own care, not by a public guard.—It behooves thee to be the servant of philosophy.*

2. *The defeat of the Athenians happened, not by the valour of their adversaries, but by their own insubordination; because, not being obedient to their commanders, they wandered through the fields.—Like cattle, which nature has formed obedient to appetite.—The moderate and wise man will obey the old precept, and never either rejoice or grieve immoderately.—Cæsar demanded ten hostages from the enemy.—Thou plougest for thyself, thou harrowest for thyself, thou sowest for thyself, thou wilt also reap for thyself.—When the angry man returns unto himself, he is then angry at himself.—Time is wont to prove of healing influence, even unto fools.—Venus married*

*Non resisto ira, qui nihil unquam nego.—Hic in vulgus (accus.) jacto Carthaginiensis, haud quaquam ipse ignarus, quantus (neut.) sui vis (gen. plur.) Carthago amissus (ablat. absol.) dedecedo (subj.).—Natura constituo (perf. taken impersonally), ut non licet (subj.) suus commodum causa noceo alter.—Quamdiu ego, consul designatus, insidiator, non publicus ego præsidium sed privatus diligentia defendo.—Philosophia (ut) servio oportet.*

*Clades Atheniensis non hostis virtus sed ipse immodestia accidit, quod non obedio imperator suus dispalor in ager.—Veluti pecus, qui natura venter obediens fingo.—Vir moderatus et sapiens pareo præceptum ille vetus, neque lætor unquam neque mæreo nimis.—Cæsar decem obses hostis impero.—Tu aro, tu occo, tu sero, tu isdem meto.—Iratus quum ad sui redeo, sui tum irascor.—Dies stultus quoque medeor soleo.—*

(i. e., veiled herself for) *Vulcan*.  
 —*The good man has never rail-  
 ed at fortune.—Death spares no  
 man.—Cæsar was aware that all  
 men favoured (i. e., wished well  
 to) freedom.*

*Venus nubo Vulcanus.—Vir bo-  
 nus nunquam fortuna maledico.  
 —Mors nullus homo parco.—  
 Intelligo Cæsar, omnis homo  
 libertas faveo.*

RULE V. Verbs which do not necessarily imply in-  
 jury or benefit may have a dative, if their operation is  
 represented as producing injury or benefit.

*Nature has not been so hostile and  
 unfriendly to the human race as  
 to have devised so many salutary  
 things for the body, none for the  
 mind.—I was not born for a sin-  
 gle corner; this world is my  
 native country.—We wish to be  
 rich, not for ourselves alone, but  
 for (our) children, relatives,  
 friends, and, most of all, for the  
 republic.—Many, when they ac-  
 quire wealth, know not for whom  
 they acquire, or for whose sake  
 they labour.—Let the boy hear  
 truth; let him occasionally fear;  
 let him always respect; let him  
 rise up to his elders.—Excessive  
 liberty terminates in excessive  
 servitude both for nations and in-  
 dividuals.—He who wishes his  
 virtue to be made public, labours  
 not for virtue, but for glory.*

*Non tam sum homo genus infen-  
 sus atque inimicus natura, ut  
 corpus (plur.) tot res salutaris;  
 animus (plur.) nullus invenio  
 (perf. subj.).—Non unus angu-  
 lus nascor; patria meus totus  
 sum hic mundus.—Non solum  
 ego dives sum volo, sed liberi,  
 propinquus, amicus, maxime-  
 que respublica.—Multus, quum  
 opes paro, qui paro (subj.) nes-  
 cio, nec qui causa laboro (subj.).  
 —Audio puer verus; timeo in-  
 terim; vereor semper; majo-  
 res assurgo.—Nimius libertas  
 et populus et privatus in nimius  
 servitus (accus.) cado. — Qui  
 virtus suus publico volo, non  
 virtus laboro sed gloria.*

Remark. Several verbs have different meanings, according as they  
 govern the accusative or the dative.—Thus,

1. *Caveo tibi*, "I provide for," or "am concerned for thy safety;"  
 but *caveo te*, or *a te*, "I avoid thee," "I am on my guard against  
 thee."
2. *Metuo* (or *timeo*) *tibi*, "I am alarmed on thy account," "I  
 fear for thee;" but *metuo te*, "I fear thee."
3. *Cupio* (or *volo*) *bene tibi*, "I am well disposed towards thee,"  
 "I wish well for thee;" but *cupio* (or *volo*) *te*, "I desire thee,"  
 "I wish thee."

4. *Consulo tibi*, "I consult for thee," "I provide for thy interests;" but *consulo te*, "I consult thee," "I ask thy advice."
5. *Tempero* (or *moderor*) *republicam*, "I regulate (or arrange) the state;" but *tempero* (or *moderor*) *republica*, "I set bounds to the state."—The verb *temperare* is also used, without a dative of the person himself, for "to refrain," "to forbear," either with a dative of the object, or an ablative with *ab*. Thus, *temperare sociis* is equivalent to *parcere*.—And again, *Helvetios Cæsar non temperaturos ab injuria et maleficio existimabat*.

RULE VI. The impersonal verbs *libet*, *licet*, *liquet*, *convenit*, *expedit*, *contingit*, *accidit*, and others of similar signification, take a dative case after them.

1. *It pleases me not to deplore existence, what many, and those, (too), learned men, have done.—If that shall please thee less, I will not urge.—Or, what is most agreeable to me, I will betake myself again to our (former) objects of pursuit.—It is lawful for no man to sin.—If any wise man had Gyges' ring, he would not think it was allowed him to be wicked, any more than if he had it not.—May it be allowed me with a tranquil spirit to enjoy the sight of that city, which I saved.—It is lawful for no one to lead an army against his country.—It is neither lawful for every one to do what he can, nor because anything is not opposed is it therefore also permitted.*  
Non libet ego deploro vita, qui multus, et is doctus, facio.—Si tu is minus libet, non urgeo.—Vel, qui ego maxime libet, ad noster studium ego refero.—Licet nemo pecco.—Gyges annulus si habeo (*pres. subjunct.*) sapiens, nihilum (*ablat.*) plus sui licet (*pres. infin.*) puto (*pres. subjunct.*) pecco, quam si non habeo.—Ego licet is urbs, qui conservo, conspectus (*ablativ.*), tranquillus animus et quietus fruor.—Licet nemo contra patria exercitus duco.—Neque enim qui quisque possum, is (*neut.*) is licet; nec si non obsto (*passive impersonal*), propterea etiam permitto.
2. *That which is not evident to Panætius, seems clearer than the light of the sun to the rest of the same school.—I am not yet quite clear whether I have done this correctly or erroneously.—It is for the interest of all good citizens that the republic be safe.—*  
Is de qui Panætius non liquet, reliquus idem disciplina sol lux (*ablat.*) video clarus.—Hoc rectene an perperam facio (*subjunct.*), nondum ego plane liquet.—Omnis bonus civis expedit, salvus sum republica.—

*The same course is expedient for both buyer and seller.—It was neither agreeable to myself, nor my brother, nor any one of our friends so to act, that our indiscretion might prove injurious not only to ourselves, but also to the state.—It happened to me and my brother, (being) emperor's candidates, to be destined for prætors.*

Idem expedit et emptor et venditor.—Nec ego, nec frater meus, nec quisquam amicus placet committo, ut temeritas noster non solum ego, sed etiam res publica noceo.—Ego fraterque meus, Cæsar candidatus, con-tingit, prætor (*dat.*) destino.

**RULE VII.** Most verbs compounded with prepositions take a dative to denote the remote object, either as transitives with an accusative, or as intransitives without it.

**Obs.** The principle on which this rule is based has already been explained, and the rule itself has in a great measure been anticipated. As a rule, however, it is so convenient for practice to the young student, that it has been here formally introduced.

1. *A poet does wrong when he attributes a virtuous speech to a worthless man; or to a fool (the speech) of a wise man.—Who can prefer unknown persons to known, impious to religious?—It does not suit the good man to envy any one an honourable name.—He is liberal who takes from himself what he bestows on another.—Cæsar wrested his tetrarchy from Deiotarus, and gave it to some man of Pergamus, a follower of his.—Those precepts sink more deeply which are impressed upon tender years.—It is the characteristic of an angry man to desire to inflict as much pain as possible on him by whom he thinks himself injured.—The*

Pecco poeta, quum probus oratio affingo improbus, stultusve sapiens. — Quis possum ignotus notus, impius religiosus antefero. — Non convenit vir bonus, fama bonus aliquis invideo. — Liberalis sum qui qui alter dono sui detraho. — Cæsar Deiotarus tetrarchia eripio, et assecla suos Pergamenus nescio-quis do. — Altè præceptum descendo qui tener imprimò ætas (*plur.*). — Proprius sum iratus (*genit.*) cupio, a qui læsus video (*subjunc. pass.*) is quam magnus dolor



nose is so placed, that it seems to be interposed as a wall between the eyes.

2. Faults creep upon us under the name of virtues.—Alexander, as he was riding towards the walls, was struck with an arrow; he took the town, however, and, all the inhabitants being put to the sword, he vented his fury even on the houses.—Manlius ranked affection for his son after the public good.—Agesilaus preferred good reputation to the most wealthy kingdom.—Vulcan is said to have presided over a manufactory at Lemnos.—We often put ducks' eggs under hens, the young birds born from which are at first fed by them as by their mothers.—Marcellus, returning from Agrigentum, came upon the enemy (who were) fortifying (themselves).

inuro.—Nasus ita loco, ut quasi murus oculus interjicio video (subj.).

Vitium ego sub virtus nomen (ablat.) obrepo.—Alexander, dum obequito mœnia, sagitta ico; capio tamen oppidum, et omnis incolâ is trucido (ablat. absol.), etiam in tectum sævio (perf. pass. used impersonally). — Manlius posthabeo filius caritas publicus utilitas.—Agesilaus opulentus regnum præpono bonus existimatio.—Vulcanus Lemnus (genit.) fabrica præsum trado.—Anas ovum gallina sæpe suppono, e qui pullus ortus primum alo ab is, ut a mater.—Munio (pres. part.) supervenio hostis Marcellus, ab Agrigentum redeo.

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RULE VIII. Several, however, of the intransitive verbs, compounded with prepositions, assume a transitive meaning, and take an accusative exclusively; such as, *adorior, aggredior, alluo, invado, &c.*

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The town's people kill the centurions and tribunes, in the midst of the feasts, and afterward attack the soldiers wandering about unarmed.—Conon, having attacked the barbarians at Cnidus, routs them in a great battle, takes many ships, and sinks several.—The Romans did not doubt that they should make their way, at some point, into the city of Syracuse,

Oppidanus centurio tribunusque militaris inter epulæ obtrunco; postea miles palor, inermis, aggredior.—Conon, barbarus apud Cnidus adorior, magnus prælium fugo, multus navis capio, complures deprino.—Non diffido Romanus, vastus disiectusque spatium (ablat.) urbs Syra-



which was vast and straggling.

—The River Liris, dividing itself equally into two parts, washes the sides of the island.—The pinna enters, as it were, into partnership with the squilla, for procuring food.—Ajax, such was the spirit which he is said to have had, would rather have encountered death a thousand times, than suffer the indignities which Ulysses endured from slaves and maid-servants.—I do not understand why I am to undergo their hatred.

cusæ pars aliquis (*ablat.*) sui invado (*fut. infin.*).—Liris fluvius, divisus æqualiter in duo pars, latus insula alluo.—Pinna cum squilla quasi societas coëo comparandus cibus (*genit.*).—Ajax, qui animus (*ablat.*) trado (*passive*), millies oppeto mors quam ille perpetior contumelia malo (*subj.*), qui Ulysses a servus ancillaque perfero.—Cur is odium subeo non intelligo.

Remark 1. Some verbs, compounded with prepositions, have, without any variation of meaning, sometimes a dative, sometimes an accusative; particularly the verbs *antecedere*, *antecellere*, *anteire*; *præcurrere*, *præire*, *prægredi*, *præstare*; *allatrare*, *adjacere*, *illudere*, *insultare*, *obtrektare*, &c.

Remark 2. The verb *præcedere* occurs with the accusative only in prose writers, *excellere* only with the dative.—*Despero* is used intransitively with the dative, or with the preposition *de*; as, *desperare sibi*; *de republica desperare*; or transitively with the accusative; as, *republicam desperare*.—*Præire* has a dative case when it signifies “to rehearse words which are to be repeated by another;” as, “*præire militibus sacramentum*.” Literally, “to go before (i. e., to take the lead in) their oath for the soldiers.”

Remark 3. These verbs, as far as they are joined with an accusative in the active, may be used with a nominative in the passive; as, *negotia obeuntur*; *pericula adeuntur*; *Rhodanus transitur*, &c.; and in the ablative absolute; as, *periculis aditis*; *consilio inito*; *castris circumsessis*.

Remark 4. It is necessary to observe, however, whether the compound verb governs an accusative in consequence of having acquired a transitive force, or in virtue of the preposition with which it is compounded; if the latter be the case, the verb cannot be used with a nominative in the passive. Thus, *præterfluere urbem* and *advolare rostra* are used, but not *urbs præterfluitur*, nor *rostra advolantur*.

RULE IX. Verbs compounded with *ad*, *con*, *de*, *in*, frequently repeat the preposition, or an equivalent one (*in* after *ad*, *pro* after *ante*, &c.), with its proper case, instead of being followed by a dative; as, *Conferte hanc pacem cum illo bello*. “Compare this peace with that

war.”—*In hac vita nihil inest nisi miseria.* “There is nothing in this life but misery.”

*Timotheus added the glory of learning to military renown.—The Maccedonians in a short time added Asia to the dominion of Græce.—Compare our longest life with eternity; we shall be found to be of nearly as short duration as the little animals which live but one day.—There are many circumstances in which good men make great sacrifices of their own convenience.—Snatch us from our miseries; snatch us from the jaws of those whose cruelty cannot be sated by our blood.—The knowledge of philosophy is included in a perfect orator; eloquence is not, as a matter of course, included in the knowledge of philosophy.—In India a woman is placed along with her husband on the funeral pile.*

*Timotheus ad bellicus laus doctrina gloria adjicio.—Macedo ad imperium Græcia, brevis tempus (ablat.), adjungo Asia.—Confero noster longus vita cum æternitas, prope in is brevis (ablat.) reperio, qui (ablat.) bestiola qui unus tantum dies (accus.) vivo.—Multus res sum, in qui vir bonus multum de suis commodum detraho.—Eripio ego ex miseria; eripio ego ex fauces is qui crudelitas noster sanguis non possum expleo.—In orator perfectus insum philosophia scientia; in philosophia cognitio non continuo insum philosophia.—Mulier in India, una cum vir in rogos impono.*

**RULE X.** Adjectives and adverbs derived from verbs compounded with prepositions govern a dative, like the words from which they are derived; as, *Congruenter naturæ vivere.* “To live conformably to nature.”—*Mens sibi conscia recti.* “A mind conscious to itself of what is right.”

*Vespasian was a survivor unto (his) wife and daughter.—Thy letters were a beginning of suspicion unto me, with which letters others of many persons were in accordance.—Still, however, it was fit for a library, and consonant with our studies.—The minds of all*

*Vespasianus uxor et filia superstes sum.—Initium suspicio ego sum literæ tuus, qui literæ congruens sum alius multus.—Sed tamen aptus (ncut.) sum bibliotheca, studiumque noster congruens.—Omnis mens im-*

wicked men are most hostile to me individually.—I have sent Tiro to meet Dolabella: he will return to me on the Ides.—Thou, meanwhile, at Rome, wast ready, it is true, for thy friends.—Small gowns were provided for the lictors at the gate.—I do not ask what he says, but what he can say agreeably to reason and his own opinion.

probus ego unus maxime sum adversus.—Ego mitto Tiro Dolabella obviam; is ad ego Idus (ablat.) revertor.—Tu interea Roma (genit.) scilicet amicus præsto sum.—Togula lictor ad porta præsto sum.—Non quæro quis dico, sed quis convenienter ratio possum et sententia suus dico.

RULE XI. The verb *sum* frequently occurs in place of *habeo*, with the signification of “to have,” and then the nominative case in English becomes a dative in Latin, and the objective in English a nominative in Latin; as, *Sunt mihi libri*, “I have books;” equivalent to *habeo libros*.

Obs. 1. *Desum* has the same construction, taking a dative either of that in which or towards which a deficiency exists.

Obs. 2. *Est mihi nomen*, therefore, is equivalent to “I am called,” and the name itself may stand either in the nominative; as, *Syracusa fons est, cui nomen Arethusa est*, “There is a fountain at Syracuse which is called Arethusa;” or in the dative, by attraction to the dative of the person or thing; as, *Leges decemvirales, quibus tabulis duodecim est nomen*. “The decemviral laws, which are called the twelve tables.”

*Kings have long hands.—As long as the sick man has life there is hope.—Many animals have quicker senses than man.—Man has a certain resemblance with God.—The soul has a struggle with this heavy flesh.—Crocodiles have the upper part of the body hard and impenetrable; the under (part) soft and tender.—Pleasure can have no union with virtue.—Of all connexions, there*

*Manus longus sum rex.—Dum ægrotus anima sum, spes sum.—Sensus agilis sum multus animal quam homo.—Homo cum Deus similitudo sum.—Animus cum hic caro gravis certamen sum.—Crocodylus superior pars corpus durus et impenetrabilis sum, inferior mollis ac tener.—Nullus possum sum voluptas cum honestas conjuncta.—Om-*

*is none more important than that which each of us has with the republic.—Even if I have not wanted, as thou thinkest, talent for this undertaking, I have certainly wanted learning and leisure.—There was nothing in which Darius was less deficient than multitude of men.*

*nis societas nullus sum gravis, quam is qui cum republica sum unusquisque ego.—Etiam si ego, ut tu puto, ad hic opus ingenium non desum, doctrina certe et otium desum.—Non quisquam minus Darius quam multitudo miles desum.*

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**RULE XII.** The dative, as denoting acquisition, is sometimes used where the genitive or a possessive pronoun might also have been employed; as, *Cæsari se ad pedes projicere*. “They threw themselves at Cæsar’s feet.” Literally, “They threw themselves at his feet for Cæsar.”

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*The cause of the poverty of Abdolonymus was (his) honesty.—The knees of the boldest soldier have trembled a little when the signal of battle was given, and the heart of the greatest commander has palpitated.—The whole hope of the people of Utica was in the Carthaginians; of the Carthaginians in Hasdrubal.—The credit of these miracles was never exposed by Scipio himself; nay, rather increased, by a certain artifice, of neither denying anything of this kind, nor openly affirming.*

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*Causa Abdolonymus paupertas sum probitas.—Signum pugna datus (ablat. absol.), ferox miles paululum genu tremo, et magnus imperator cor exsilio.—Uticensis in Carthaginiensis populus, Carthaginiensis in Hasdrubal spes omnis sum.—Hic miraculum nunquam a Scipio ipse eludo fides; quin potius augeo, ars quidam nec abnuo (gerund) talis quisquam nec adfirmo (gerund).*

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**RULE XIII.** With the verbs *esse*, *proficisci*, *dare*, and *venire*, *verto*, *fio*, with others of the same meaning, besides the dative of the person, another is used to express the purpose, effect, and destination; as, *Ampla domus sæpe domino dedecori est*. “A spacious mansion is often a disgrace to its master.”—*Platæenses Atheni-*



*ensibus auxilio venerunt.* "The Plataeans came as aid to the Athenians."

Obs. *Dare* belongs to this class, not only in the simple sense of giving, like *mitto, sumo, relinquo*, but also in that of *imputing*; as, *Hoc mihi vitio dedere.* "They imputed this as a fault to me."  
—*Ducere, habere, tribuere, vertere*, have a similar meaning.

1. Letters are a remedy for forgetfulness. — Covetousness is a great mischief to men.—His own gratification is a care to every one.—Cruelty is an object of hatred to all, and clemency and pity of love (to all).—There is nothing that can be a greater advantage and a greater glory to thee, than to deserve well of as many as possible.—Go on, young men, as you are now doing, that you may be enabled to become an honour to yourselves, a benefit to your friends, and an advantage to the republic.

2. Alexander, seeing that a long siege would be a great hinderance to him, sent heralds to the Tyrians.—It is to me a subject of no less anxiety, what the republic will be after my death than what it is now.—It was attributed as cowardice to Quintus Hortensius that he had never been personally engaged in a civil war.—Caius Cæsar, the proprætor, marched to the assistance of the province of Gaul with his army, and maintained the safety and dignity of the Roman people, at a very difficult crisis of the republic.—Medea persuaded the matrons of Corinth not to impute it to her as

*Litteræ subsidium oblivio sum.*—*Magnus malum homo sum avaritia.*—*Cura sum suus quisque voluptas.*—*Omnis sum odium crudelitas, et amor clementia et pietas.*—*Nihil sum, qui tu magnus fructus, et magnus gloria sum possum, quam bene mereor de quam plurimus.*—*Pergo, ut faciō, adolescens, ut tu honor, et amicus utilitas, et respublica emolumentum sum possum.*

Alexander, quum longus obsidio magnus sui impedimentum video fore, caduceator ad Tyrius mitto.—Ego non minor cura sum, qualis respublica post mors meus futurus sum (*subj.*) quam qualis hodie sum (*subj.*). — Quintus Hortensius tribuo ignavia quod nunquam bellum civilis (*dative*) intersum (*subj.*). — Caius Cæsar, proprætor (*ablat.*), Gallia provincia cum exercitus subsidium proficiscor, et difficilis respublica tempus, salus dignitasque populus Romanus subvenio.—Medea matrona Corinthius persuadeo (*dative*) ne sui vitium verito (*imperf.*)



a fault that she was absent from her country.

3. It was imputed as a crime to the Lacedæmonians that they had seized upon the citadel.—Attalus bestowed his kingdom as a gift upon the Romans.—He appears to regard it as a matter of sport unto himself. — Since thou regardest me as an object of contempt unto thyself.—Now thou reprovest those things which thou wast formerly wont to regard as a source of glory unto me.—This is not only to be reckoned, not as a commendation, but even as a fault, unto us.

subj.) quod absum (*imperf. subjunct.*) a patria.

Lacedæmonius crimen do quod arx occupo (*subj.*). — Attalus regnum suus Romanus donum do.—Sui ludibrium habeo video. — Quoniam tu ego tu despiciatus habeo.—Nunc is reprehendo qui antea gloria ego duco (*imperf.*).—Hic non modo non laus, verum etiam vitium ego do (*part. in dus*) sum.

### CONSTRUCTION OF INTERJECTIONS.

See page 295.

### III. GENITIVE CASE.

I. When two substantives are to be united, so as to form the expression of one idea, one of them is put in the genitive.

II. This genitive, in Latin, is of two kinds: the genitive of the *subject*, and the genitive of the *object*.

III. The genitive is *subjective* when it denotes that which does something, or to which something belongs; as, *hominum facta*, "the deeds of men;" *liber pueri*, "the boy's book."

IV. The genitive is *objective* when it denotes that which is the object of the action or feeling spoken of; as, *amor virtutis*, "love of virtue;" *desiderium otii*, "longing for repose;" *remedium doloris*, "remedy for pain."

V. From the examples just given, and from others that might be cited, it will be seen that in English the

objective genitive is often rendered by some other word than *of*.

OBS. 1. The genitive of the personal pronouns is, in prose, *objective*; as, *Vestri curam gero*. "I entertain a care for you."—*Rationem sui habere*. "To have a regard for one's self."

OBS. 2. The pronouns possessive properly express the *subject-genitive*. Hence, *liber meus*, "my book;" not *liber mei*, which would mean "a book relating to me."

OBS. 3. Frequently, however, these pronouns assume an objective sense; as, *Invidiâ tuâ*. "Through ill-will towards you."—Especially with *injuria*; as, *Injurîa meâ*. "Injuries done to me,"—*Injurîa tuâ*. "Injuries done to thee," &c.

RULE I. The relation indicated by *of* in English, is frequently expressed in Latin by an adjective; as, *Laus aliena*. "The praise of others;" i. e., bestowed on other men.—*Causa regia*. "The cause of the king."—*Timor externus*. "The fear of foreign enemies."

RULE II. In the same way, *summus*, *medius*, *intimus*, *extremus*, and other adjectives of the same kind are used, agreeing, namely, with the substantive, in order to express the English *summit of*, *middle of*, &c.; as, *Summa domus*. "The top of the house."—*Media æstate*. "In the middle of summer," &c.

1. Happy is he whom others' dangers render cautious.—The care of others' affairs is difficult.—He is in debt. (Literally, he holds the money of another.)—Mene-laus grieves, having been injured by (Helen's) love for a stranger.—In general, the inclination of kings, as (they are) vehement, so (are they) fluctuating; often self-contradictory.—The lot of a cer-

Felix sum qui facio alienus periculum cautus.—Difficilis sum cura res alienus.—Æs alienus habeo.—Doleo Melenaus, externus læsus amor.—Plerumque regius voluntas, uti vehemens, sic mobilis, sæpe ipse (nom. plur.) sui adversus.—Re-

*tain rower equals by its strangeness the deaths of (these) kings. —In a few days the son will move into the mansion of his father. —A slave ready in (his) services at his master's nod. —What kind of year will that be which the mountain of Evander now offers with Roman auguries?*

2. *Clodius said that Appius wished to be in the foremost part of the province, that he might depart as soon as possible. —The nightingales lay in the beginning of the spring, for the most part, six eggs each. —War was proclaimed against the Tarentines, who are in the farthest part of Italy. —The Greeks founded Byzantium in the extremity of Europe. —Conon was commander in the latter part of the Peloponnesian war. —Tantalus touches the surface of the water with his chin. —Hannibal fills very many amphoræ with lead; he covers over the tops with gold and silver. —The summit of the mountain was held by Titus Labienus. —Antistius concealed himself in the innermost part of Macedonia. —Mathematicians endeavour to persuade us that the earth is situated in the centre of the universe. —Pompey made preparations for so great a war, at the close of winter; entered upon it in the beginning of spring; finished it in the middle of summer. —The bottom of the camel's foot is cloven.*

*gius interitus, miraculum remex casus æquo. —Pauci dies in domus paternus immigro filius. —Verna ministerium ad nutus aptus herilis. —Qualis sum annus, qui mons Evandrius offero Romanus avis?*

*Clodius dico, Appius in primus provincia volo sum, ut quam primum decedo. —Luscinia patrio ver primus cum plurimum seni ovum. —Tarentinus, qui in ultimus Italia sum, bellum indico. —Byzantium in extremus Europa pono Græcus. —Conon extremus Peloponnesiacus prætor sum. —Mentum summus aqua attingo Tantalus. —Hannibal amphora complures compleo plumbum, summus operio aurum et argentum. —Summus mons a Titus Labienus teneo. —Antistius abdo sui in intimus Macedonia (accus.). —Persuadeo conor mathematicus, terra in medius mundus sum situs. —Tantus bellum (accus.) Pompeius extremus hiems apparo, iniens ver suscipio, medius æstas conficio. —Camelus bisulcus sum pes inferus.*

*Remark 1.* The adjectives *summus*, *medius*, *imus*, &c., when thus used, do not distinguish the substantive with which they are joined from *other things* of the same kind, but *a part of itself* from *another part*. Thus, *summus mons* is "the mountain where it is highest;" not "the highest of a number of mountains."

*Remark 2.* *Summus*, *medius*, &c., generally stand before the substantive; not always, however. Thus, we have in Horace, "*Sapientia prima*" (*Epist.*, 1, 1, 41), and in Cicero, "*In hac insulâ extremâ est fons aquæ dulcis*" (*Verr.*, 4, 118).

VI. The genitive is also used to express that one thing is the *property* or *quality* of another.

VII. This, however, can only be done when the substantive in the genitive is joined with an adjective. Thus, we cannot say *Vir ingenii*, "a man of ability," but *Vir magni ingenii*, "a man of great ability."

VIII. It must be farther remarked, that in general the genitive denotes a *permanent* quality, whereas the ablative (which is also used in the construction now referred to) is more commonly employed where some *temporary* state is meant.

IX. Hence results the following rule:

RULE III. A substantive having an adjective agreeing with it, and describing a former substantive, stands in the genitive or ablative; as, *Vir excellentis ingenii*. "A man of distinguished ability."—*Vir summo rerum veterum studio*. "A man of the greatest zeal in antiquarian pursuits."

OBS. 1. Many exceptions will, of course, be found to the distinction here laid down between the genitive and ablative in such constructions. In the main, however, it is correct, and yet in Cicero the ablative is more usual with *esse*.

OBS. 2. The genitive only can be used of numbers; as, *Murus sexaginta pedum*. "A wall of sixty feet."—Hence the genitive is even used with an adjective of dimension; as, *Fossam sexaginta pedum latam*. (*Cæs.*, B. G., 7, 72.)

## 1. Construction with the Genitive.

1. *Seneca was a man of remarkable ability and learning.—Pythagoras was a man of no mirth.—The little ant, (a creature) of great industry, draws with its mouth, and adds to its heap whatever it can.—It is evident that there is some deity of a most surpassing wisdom, by whom all things are governed.—The Athenians chose two leaders of the war: Pericles, a man of tried merit, and Sophocles, a writer of tragedies.—Datames conducted to the king, on the following day, Thyus, a man of very large stature.—The Persians, after a dominion of so many years, patiently received the yoke of slavery.—If thy neighbour have a garment of greater value than thou hast, wilt thou prefer thine or his? — The Caspian Sea, (which is) sweeter than all others, breeds serpents of vast magnitude, and fishes of very different colour from others.*
2. *We sometimes see clouds of a fiery colour; we see a certain part of the heavens grow red at sunrise.—Cæsar forbade that the camp should be fortified with a rampart, but ordered a trench of fifteen feet to be made in front against the enemy.—A good man is characterized by the greatest piety towards the gods.—Cæsar adapted the year to the course of the sun, so that it should consist of three hundred and sixty-five*

*Seneca sum vir excellens ingenium et doctrina.—Pythagoras sum vir nullus hilaritas.—Parvulus magnus formica labor os traho quicumque possum, atque addo acervus.—Perspicuus sum, sum numen aliquis præstans mens, qui omnis rego.—Atheniensis bellum duo dux deligo; Pericles, spectatus virtus vir, et Sophocles, scriptor tragœdia. — Datames Thyus, homo magnus corpus, posterus dies, ad rex duco.—Patienter Persa, post tot annus imperium, jugum servitus accipio.—Si vicinus tuus vestis pretium magnus habeo quam tu habeo, tuusne an ille malo? (*pres. subj.*) —Mare Caspius, dulcis cæteri (*ablat.*), ingens magnitudo serpens alo, piscisque longe diversus ab alius color.*

*Video nubes aliquando igneus color; video ortus sol pars quidam cœlum rubeo.—Cæsar castra vallum munio veto, sed a frons contra hostis pes quindecim fossa fio jubeo.—Vir bonus summus sum erga deus pietas. —Annus ad cursus sol Cæsar accommo, ut trecenti sexa-*



days.—Virtue is not endowed with such strength as to be able to defend itself, being exposed to many and uncertain accidents.—Marathus, a freedman of Augustus, writes that his stature was five feet and three fourths.—There was in the Roman army Lucius Marcius, a youth of spirit and talent considerably greater than was proportioned to the rank in which he was born.

ginta quinque dies sum.—Non sum tantus vires virtus, ut subiectus sub variis incertisque casus sui ipse tueor (*subj.*).—Marathus, Augustus libertus, statura is quinque pes et dodrans sum scribo.—Sum in exercitus Romanus Lucius Marcius, juvenis, animus et ingenium aliquanto quam pro fortuna in qui nascor (*pluperf.*), magnus.

## 2. Construction with the Ablative.

1. The mob is of an inconstant humour.—Themistocles was (a man) of so great a memory, that he knew the names of all the citizens; but Cato of a much better memory.—They that prefer themselves before all are of intolerable arrogance.—We may see this, that they who were before of obliging manners are changed by prosperity.—Of how great innocence ought commanders to be; of how great moderation; of how great skill; of how great ability!—Among the Romans, scribes were deemed mercenaries; but among the Greeks, no one was admitted to this office except of respectable birth, and of known industry and fidelity.

2. Cato was in all things of singular sagacity and industry.—Augustus was informed of what age, stature, and complexion every one was who visited his daughter Julia.—Cæsar sent to Ariovistus Valerius, a young man of the highest valour, and of

Vulgus sum ingenium mobilis.—Themistocles sum tantus memoria, ut omnis civis nomen percipio (*subj.*); Cato vero multo bonus memoria.—Qui sui omnis antepono, intolerabilis arrogantia sum.—Hic video licet, is, qui antea commodus mos sum, prosperus res immuto.—Quantus innocentia debeo sum imperator; quantus temperantia; quantus peritia; quantus ingenium!—Apud Romanus mercenarius scriba existimo, at apud Græcus, nemo ad is officium admitto, nisi honestus locus, et industria ac fides cognitus.

In omnis res Cato singularis sum prudentia et industria.—Certior fio Augustus, qui ætas, qui statura, sum (*subj.*) quicumque filia is Julia adeo (*subj.*).—Cæsar ad Ariovistus Valerius mitto, summus virtus et humanitas ado-

*amiable manners.* — *Cæsar* is said to have been of tall stature, fair complexion, dark eyes, and sound health. — Good health is pleasanter to those who have recovered from a severe disease, than to those who have never been of a sickly body. — *Curio* was so devoid of memory, that often when he had laid down three heads in his discourse, he added a fourth.

*lescens.* — *Sum trado Cæsar excelsus statura, color candidus, niger oculus, valetudo prosperus.* — *Bonus valetudo jucundus sum* is, qui e gravis morbus recreo (*pass.*), quam qui nunquam æger corpus sum. — *Memoria ita sum nullus Curio*, ut aliquoties, quum tres caput propono (*subj.*) in dico (*gerund*) quartus addo (*subj.*).

X. The genitive is also used to express the whole, of which anything is a part.

XI. This is done with

1. *Substantives* ; as, *pars*.

2. *Comparatives*, if two persons or classes are spoken of ; as, *Doctior duorum juvenum*. "The more learned of the two young men." — *Doctiores juvenum*. "The more learned of the young men."

3. *Superlatives*, if more than two are spoken of ; as, *Doctissimus Romanorum*. "The most learned of the Romans."

4. All words that express a number, whether numerals, adjectives, or pronouns ; as, *solus, nullus, nemo, nihil, multi, pauci, quis? quotusquisque, unusquisque, aliquis, quidam, aliquot, nonnulli, uter, alter, neuter, alteruter, utervis*.

XII. The genitive, which is used with the superlative of adjectives, is used also with those of adverbs ; as, *optimus omnium, or optime omnium vixit*.

1. *The bravest of all the Gauls were the Belgæ.* — *Alexander sent back to their native country the elder of the soldiers.* — *The greatest of benefits are (those) which we receive from (our) parents.* — *There is no one of beasts more saga-*

*Gallus omnis fortis sum Belgæ.* — *Alexander senex miles in patria remitto.* — *Beneficium magnus sum, qui a parens accipio.* — *Elephantus (ablative) bellua*

cious than the elephant. — The tribunes promulgated a law, that one of the two consuls should be created from the commons. — It is uncertain how long the life of each one of us is going to be. — Certain insects carry two wings each, as flies; certain four each, as bees. — In the time of Phocion there were two factions at Athens, one of which espoused the cause of the populace, the other that of the higher classes.

2. Of all things from which anything is acquired, no one is better than agriculture. — On the right and left, about two hundred, the noblest of his kinsmen, accompanied Darius. — Of all the Greek arts, medicine alone is not practised by Roman dignity. — Of animals, some are defended by hides, some covered with shaggy fleeces, some bristled with spines; we see some covered with plumage, others with scales. — Of all unions, none is more excellent, none more firm, than when good men of similar character are united in intimate friendship.

3. There are two approaches from Syria into Cilicia, each of which, on account of its narrowness, can be blocked up by a small body of troops. — The Roman power was so strong, that it was a match in war for any one of the neighbouring states. — The city of Syracuse is the largest and most beautiful of all the Grecian cities. — The most excellent kings of the

nullus sum prudens. — Tribunus lex promulgo, ut consul alter ex plebs creo. — Incertus sum, quam longus ego quisque vita futurus sum (*subj.*). — Insectum quidam bini gero penna, ut musca; quidam quaterni, ut apes. — Sum Phocion tempus Athenæ (*ablat.*) duo factio, qui unus populus causa ago (*imperf.*), alter optimates.

Omnis res, ex quis aliquis acquirō, nullus sum agricultura bonus. — Dexter, lævusque (*ablative of manus understood*) Darius ducenti ferme nobilis propinquus comitor. — Solus medicina ars Græcus a Romanus gravitas non exerceo. — Animans alius (*fem.*) corium tego, alius villus vestio, alius spina hirsutus; pluma alius, alius squama video obductus. — Omnis societas nullus præstans sum, nullus firmus, quam quum vir bonus mos similis sum familiaritas conjunctus.

Duo sum aditus in Cilicia ex Syria, qui uterque parvus præsidium (*plur.*) propter angustiae præcludo possum. — Res Romanus adeo sum validus ut quilibet finitimus civitas bellum par sum (*subj.*). — Urbs Syracusæ magnus sum pulcherque omnis Græcus urbs. — Excellens Per-

*Persians were Cyrus, and Darius, son of Hystaspes; the former of these fell in battle among the Massagetæ.*

*sæ rex sum Cyrus et Darius Hystaspes filius; prior hic apud Massagetæ in prælium cado.*

*Remark 1.* Poets extend the construction with the genitive to other adjectives in the positive degree; prose writers rarely. In Livy we find the expressions *delecti equitum, expediti militum*, frequently. In Sallust (*Cat.*, 53) we have *effoetæ parentum*; and in Velleius Paterculus (2, 80), *veteres Romanorum ducum*.

*Remark 2.* The prepositions *e, ex, and inter*, or sometimes *de*, with their respective cases (but never *ab*), serve as a circumlocution of the genitive; as, *alter e consulibus; primus inter omnes; nemo de iis qui peritissimi sunt anteponitur*.

*Remark 3.* If the relative plural (*qui, quæ, quæ*), or a plural demonstrative (*hi, hæ, hæc*), is followed by *pauci, nulli, multi, plures, plurimi, &c.*, or a numeral, and denote, not a part of these, but the whole, they must be put in the same case with these adjectives. The particle *of*, which in such cases is used in English, might lead to the employment of the genitive. Thus, *De vera et perfecta amicitia loquor, qualis eorum qui pauci nominantur fuit*.—And again, *Si quibus saluti fuisti, quos habes plurimos, tibi certe satisfacient*.

*Remark 4.* So *quot* must be followed by a nominative if it relate to the whole number; by a genitive if to part; as, *Quot ipsi estis?—Quot vestrum interfecti sunt?*—On the same principle we say, *Trecenti juravimus*. “Three hundred of us have conspired.”

*Remark 5.* *Quotusquisque* has the sense of “how few.” Literally, it implies which place in the series the person to whom it is applied holds (*quotus*), i. e., how many besides the series comprehends, with the implied meaning that they are few in number. Thus, *Quotusquisque disertus est!* “How few are eloquent!”—*Quotusquisque philosophorum invenitur, qui sit ita moratus, ut ratio postulat!* “How few philosophers are found who are regulated in their moral deportment in the way that reason demands!”

*Remark 6.* In the phrase *æqui, boni facere*, “to take a thing in good part,” “to be satisfied with it,” the genitive is probably partitive, *facere* signifying “to account” or “esteem.”—*Consulere* is used in the same sense. So *lucri facere*, “to turn to account.”

XII. The nominatives and accusatives neuter of pronouns, and of some adjectives which are used as pronouns, take a genitive, either because they are virtually become substantives, or because they denote a part.

XIV. Such neuters are *tantum, quantum, aliquantum, multum, plus, plurimum, minus, minimum, aliud, quid*, with its compounds *aliquid, quidquid, quidpiam, and quidquam; hoc, id, illud, istud, idem, quod*.



XV. The following examples will serve to illustrate these remarks :

*Quantum incrementi Nilus capit, tantum spei in annum est.* "As much increase as the Nile receives, so much hope is there for the year."

*Procellæ quanto plus habent virium, tanto minus temporis.* "The more violence tempests have, the less duration (have they.)"

*Quidquid temporis transiit, perit.* "Whatever of time is gone by, has perished."

Obs. 1. *Nihil* does not fall under this rule, since it is always a substantive, and governs the genitive as a matter of course.

Obs. 2. The genitive is often not a substantive, but the neuter of an adjective, which has come to be used substantively; as, *Quiddam novi*. "Something new."—*Aliquid mali*. "Anything evil."

Obs. 3. It must be borne in mind, however, that only adjectives in *um* can be thus used in the genitive; and, though *aliquid mali* may be said, *aliquid memorabilis* cannot, but only *aliquid memorabile*; except in conjunction with an adjective in *um*; as, *Aliquid novi et memorabilis tibi narrabo*.—Even in this case, however, it would be better to say, "*Aliquid novum et memorabile*."

Obs. 4. If an adjective has a case dependant on it, it is not used in the genitive; as, *Quid expectatione vestra dignum dicam?*—Here *digni* would be incorrect.

1. *How many persons does a single stomach keep employed!—Credulity produces a very great deal of evil.—I give the same advice unto thee, that (I give) unto my own self.—Who is ignorant, that the first law of history is, not to dare to say anything false?—What of gold, what of silver, what of ornaments, there was in my shrines, Verres has carried that off.—When Pythagoras had discovered something new in geometry, he is said to have sacrificed an ox to the Muses.—The*

*Quantus homo unus venter exerceo!—Plurimus malus credulitas facio.—Tu idem consilium do, qui egomet ipse.—Quis nescio primus sum historia lex, ne quis falsus dico audeo (3. sing. pres. subj.)?—Qui aurum, qui argentum, qui ornamentum sum, in meus delubrum, is Verres aufero.—Quum Pythagoras in geometria quidam novus invenio (subj.), Musa bos immolo dico.—Colonus aliquantus vas-*



colonists found a considerable quantity of vases, of ancient workmanship.—The valley (being) narrow, as was before said, did not contain all the forces: about two thirds of the infantry, all the cavalry, descended to battle; what (was) left of the infantry took post on the slope of the hill.

2. Augustus had clear and brilliant eyes, in which he wished it to be thought that there was a certain something of divine vigour.—Through the hope of an inheritance, what hardship in servitude is not endured?—Our domestic dramas have something of severity, and are of a middle kind between drama and comedy.—Can anything be more absurd than, the less there remains of a journey, the more provision to seek for it?—Crassus, along with the greatest courtesy, had also much severity.—As (we approve of) a young man in whom there is something of an old man, so do we approve of an old man in whom there is something of the youth.

culum, antiquus opus, reperio. — Augustus, sicut ante dico, vallis, non capio (*imperf.*) omnis copiae; duo ferme pedes pars, omnis equitatus, in acies descendo: qui reliquus pedes sum, obliquus consisto (*pluperfect*) collis (*ablative*).

Oculus habeo Augustus clarus ac nitidus, qui etiam existimo volo (*imperf.*) insum quidam divinus vigor.—Hæreditas spes, quis iniquitas in servio (*gerund*) non suscipio?—Habeo togatus noster (fabula) aliquis severitas, et sum inter comœdia et tragœdia medius.—An possum quisquam sum absurdus, quam quo minus via resto, eo plus viaticum quaero?—Crassus, in summus comitas, habeo (*imperf.*) etiam multus severitas.—Ut adolescens in qui senilis aliquis, sic senex in qui sum adolescens aliquis probo.

Remark 1. Latin poets, and the later prose writers who imitated them, frequently, instead of making the adjective agree with the substantive, put it in the neuter singular or plural, and make the substantive depend upon it in the genitive. Thus, Livy has *exiguum campi ante castra erat*, for *campus exiguus*, &c. So, also, in *immensum altitudinis dejecit*, for *in altitudinem immensam*.—*Ultimum inopiæ*, for *ultima inopia*. And again, *medium* or *extremum anni, ætatis*, &c., instead of which Cicero commonly says *media ætas*.

Remark 2. The neuter plural of adjectives, in particular, is very frequently used in this way, not only in the superlative; as, *extrema agminis, infima clivi*, in *ultima Celtiberiæ penetrare*; but also in the positive; as, *sæva ventorum*, for *sævi venti*; *tacita suspitionum*, for *tacitæ suspiciones*; *opportuna locorum*, for *opportuni loci*. Examples

are found in Livy, but still more abundantly in Tacitus. (Consult Vechner, *Hellenolex*, 1, 2, 9.—*Drakenborch ad Liv.*, 37, 58.)

XVI. Some adverbs of time, place, and quantity, take a genitive case; as, *Postea loci*. "Afterward."—*Tunc temporis*. "Then," "at that time."—*Ubi terrarum* (or *gentium*) *sumus*? "Where on earth are we?"—*Abunde severitatis*. "Abundance of severity."

OBS. Many of these adverbs take a genitive, because, though strictly adverbs, they are used with the force of substantives.

1. *Meanwhile I became acquainted with thee.—The consul afterward came to the town Cirta.—After this he created mortal hearts.—I will do as I have hitherto done.—The state awaited Hannibal, at that time a chief magistrate, in the forum.—The nation of the Persians was at that time an obscure one.—The day after that day Ariovistus led his forces by Cæsar's camp.—The day before that day he had sent ambassadors to Cæsar.—This happened the day before the Calends of August.—The day before the plot he conversed much with Antonius Natalis.*

2. *Where in the world are we?—Wherever on earth, and among the nations the right of citizens has been violated, this pertains to the common cause of freedom.—He who shall have made virtue his own will be loved by us, to whatever nation he shall belong.—We must migrate to Rhodes, or to some other quarter of the world.—Upon my word, I do not*

*Tu interea locus cognosco.—Postea locus consul in oppidum Cirta pervenio.—Inde locus mortalis cor creo.—Facio, ut adhuc locus facio.—Civitas Hannibal, tum tempus consul, in forum expecto.—Persæ gens tunc tempus obscurus sum.—Postridie is dies Ariovistus præter castra Cæsar copiae suus transduco.—Pridie is dies legatus ad Cæsar mitto.—Hic pridie Calendæ Augustus accido.—Pridie insidiæ cum Antonius Natalis multus colloquor.*

*Ubinam gens (plur.) sum?—Ubi-  
cunque terra et gens jus civis  
violo, is pertineo ad communis  
causa libertas.—Qui virtus adi-  
piscor, ubicunque sum gens, a  
ego diligo.—Rhodus aut aliquo  
terra migro (ger.) sum.—Non,*

know whither in the world I shall now flee.—The ambassadors of the Gauls said that they had it in mind to depart in silence to whatever quarter of earth they could.—The poet seeks for what is nowhere upon earth.

3. He who does well always has enough of favourers.—Cimon had eloquence enough.—Cæsar said that he had obtained abundance of power and glory.—Cyrus left abundance of wine and of those things which are necessary for a banquet.—There is an abundance of persons who have no employment.—In many places truth has little stability and little strength.—Is it (only) little misery for Roscius, that he has cultivated his estates for others, not for himself?—Catiline possessed fluency of speech enough, little wisdom.—You refused (us) peace, because there was little dignity in (our) embassy.

Hercle, quo nunc gens aufugio, scio.—Gallus legatus dico, suisui tacitus abeo, quo terra possum, in animus habeo.—Poeta quæro qui nusquam sum gens.

Sat habeo fautor semper, qui recte facio.—Cimon habeo satis eloquentia.—Cæsar dico, se potentia gloriaque abunde adipiscor.—Cyrus vinum affatim et is, qui epulæ sum necessarius, relinquo.—Affatim sum homo, qui nihil negotium sum.—Mulus in locus parum firmamentum, et parum vis (*plur.*) veritas habeo.—Parumne miseria sum Roscius quod prædium suus alius, non sui, colo?—Catilina sum satis loquentia, sapientia parum.—Quia parum dignitas in legatio sum, nego pax.

Remark 1. The adverbs of place merely have their meanings strengthened by the genitives *gentium, terrarum, &c.*—*Minime gentium* also occurs, which is only, however, a stronger negation, “not in the least.”

Remark 2. Terence has *hic* and *huc vicinæ* for “here in the neighbourhood,” &c.—The adverbs *huc, eo, quo*, take a genitive in the sense of degree; as, *Huc arrogantia venerat*. “He had come to that degree of arrogance.”—*Eo insolentia furorisque processit*. “He proceeded to that pitch of insolence and madness.”

Remark 3. In the expressions *postea loci, tunc temporis, &c.*, the genitive seems to be pleonastically added.—In the phrase *quantum, or quoad ejus fieri potest*, the term *ejus* refers to the preceding proposition: “so much of it,” or “so far as is possible.”

Remark 4. *Id temporis* and *id* or *hoc ætatis* are used adverbially, and without being governed, for *eo tempore* and *ea ætate*. Thus, *Venit ad me, et quidem id temporis*.—*Homo id ætatis*. “A man of that age.”

Remark 5. *Pridie* is used with the accusative as well as the genitive. Thus, we have *pridie cum die* as well as *pridie ejus diei*; *pri-*

*die Calendas* as well as *pridie Calendarum*. The accusative is said, by writers on ellipsis, to depend upon a preposition understood. It is more probably idiomatic.

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XVII. Many adjectives require, in order to complete the sense, the addition of a noun or pronoun, which is then put in the genitive case.

XVIII. These are called *relative adjectives*, and give rise to the two following rules:

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RULE IV. Adjectives which express *partaking, desiring, experiencing, knowing, remembering, being full*, and their contraries, govern the genitive case; as, *Studiosus sapientiæ*. "Desirous of wisdom."—*Peritissimus belli*. "Very experienced in war."

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RULE V. To this same class also belong many participles, which, by being joined with a genitive, show that they have lost their participial force and verbal government, and become adjectives; as, *Patiens laboris*. "Patient of toil."—*Appetens gloriæ*. "Desirous of glory."

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Obs. 1. If these participles, however, thus become verbal adjectives, are at any time used as real participles, i. e., if they ever denote a particular action, not a permanent quality, they take an accusative case.

Obs. 2. The two rules just given may be reduced to one, and more concisely expressed, as follows: A noun limiting the meaning of an adjective is put in the genitive, to denote the relation expressed in English by *of*, or *in respect of*, &c.

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| <p>1. <i>Be thou always mindful of human frailty.—A mind conscious of crime cannot be tranquil.—Among the ancient commanders Cæsar was most experienced in the military art.—Anger, like madness, is unable to control it—</i></p> | <p><i>Semper fragilitas humanus sum</i> (<i>pres. subj.</i>) <i>memor.—Mens crimen conscius tranquillus sum non possum.—Inter vetus bellum dux Cæsar res militaris peritus sum.—Ira, ut insania,</i></p> |
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*self.—Man alone, of so many classes of animals, is a partaker of reason and speech.—Beasts are devoid of reason and speech.—Man is by nature desirous of seeing and hearing new things.—We are not always fond enough of truth.—Germany is very productive in grains and wine.—All hate one unmindful of a kindness.—Themistocles made the Athenians well versed in naval warfare.—A mind solicitous about the future is miserable.*

2. *Time, that consumes (all) things, will teach us this.—Be thou just and firm in thy resolve.—Virtue is a reward to itself; in nothing wanting praise, in nothing desirous of external aid.—We are by nature most tenacious of those things which we learn in our inexperienced years.—The island of Pharos is not capable of containing a large city.—Cicero grieved because he had lost by death Hortensius, the partner of his glorious labour.—Gaul was so fertile of produce and men, that the abundant multitude seemed scarcely capable of being controlled.—Our age is not so barren of virtue as not to have produced good examples also.*

3. *Epaminondas was so much a lover of truth, that he did not utter a falsehood even in jest.—Darius, unable to bear the truth, ordered a guest and a suppliant to be dragged away to capital punishment.—Maroboduus al-*

*impotens sui sum.—Solutus homo ex tot animans genus ratio et oratio sum particeps.—Bestia ratio et oratio sum expers.—Homo natura sum cupidus novus video et audio (gerunds).—Non semper veritas satis amans sum.—Germania fruges et vinum fertilis sum.—Omnis immemor beneficium odi.—Themistocles peritus bellum navalis facio Atheniensis.—Animus futurus anxius calamitosus sum.*

Hic ego doceo tempus res edax.

—Sum (*pres. subj.*) justus et tenax propositum.—Ipse sui virtus pretium sum, nil indigus laus, nil opis externus cupidus.—Natura tenax sum is, qui rudis annus percipio.—Pharos insula magnus urbs haud capax sum.—Cicero doleo quod Hortensius, consors gloriosus labor, mors amitto.—Gallia adeo fruges homoque fertilis sum, ut abundans multitudo vix rego possum video (*subj.*).—Non adeo virtus sterilis sæculum noster ut non et bonus exemplum prodo (*perf. subj.*).

Adeo sum Epaminondas veritas diligens, ut ne jocus quidem mentior (*subj.*).—Darius, veritas impatiens, hospes ac supplex, abstraho jubeo ad capitalis supplicium.—Maroboduus



lowed not Italy to be indifferent to his aggrandizement. — The Romans, that they might more quickly become possessed of victory, considered what was the method of transporting the goddess of Pessinus to Rome. — Pompey was almost free from faults, were it not reckoned among the greatest to disdain to behold any equal in dignity in a free state. — Thales, the wisest man among the seven, said that it behooved men to think that all things which were seen were full of Deity.

non securus incrementum suus patior (*imperf.*) sum Italia. — Quo maturè victoria compos fio, Romanus is cogito, qui ratio transporto (*gerundive*) Roma (*accus.*) Dea Pessinuntius sum. — Pompeius pæne omnis vitium expers sum, nisi numero (*imperf. subj.*) inter magnus, in civitas liber indignor quisquam æqualis in dignitas conspicio. — Thales, qui sapiens in septem sum, homo existimo dico oportet, omnis qui cerno (*subj.*) plenus sum Deus.

XIX. The genitive is also employed in the case of remembering, reminding, and forgetting. Hence results the following rule :

RULE VI. Verbs of remembering, reminding, and forgetting, take the genitive of the person or thing, of which any one reminds himself or another, or which he forgets ; sometimes also they take the thing in the accusative. Thus,

*Animus meminit præteritorum.* “The mind remembers past events.”

*Res adversæ admonent religionum.* “Adverse affairs remind us of our religious duties.”

*Vir bonus facile obliviscitur injuriarum.* “A good man easily forgets injuries.”

*Est operæ pretium virtutes majorum recordari.* “It is worth while to bear in mind the virtues of our forefathers.”

### 1. Genitive.

1. The wicked man will at some time or other remember with sorrow his flagitious deeds.—It is a pleasant thing to remember la-

*Improbis vir cum dolor flagitium suus aliquando recordor.*—*Dulcis sum meminisse labor actus.*—

bours past.—God himself commands thee to remember death.—A man who is merciful in the case of an unfortunate person, is mindful of himself.—The leader of the Helvetii exhorted Cæsar to remember both the former discomfiture of the Roman people, and the ancient valour of the Helvetii.—I remember the living; nor yet is it permitted (me) to forget Epicurus.

2. Cæsar exhorted the Ædui to forget their controversies and dissensions.—Thou biddest me reflect on what is good, forget what is bad.—Neither have I forgotten the letter which thou didst send unto me.—Dost thou think that I have forgotten thy advice, thy language, thy politeness?—It is the property of folly to discern the faults of others, to forget one's own.—If thou attachest no credit to Gabinius' defence, dost thou forget even thine own accusation?—This ring reminds me of Piso.—He reminded one of his poverty, another of his ruling propensity.—He reminded the soldiers of his kindness (towards them).—He then reminded them, drawn together into the Principia, and ordered to receive his words with silence, of the crisis, and the necessity (of the case).

Ipse jubeo mors tu memini Deus.—Homo, qui in homo (ablat.) calamitosus sum misericors, memini sui.—Helvetius dux Cæsar hortor, ut reminiscor (imperf. subj.) et vetus incommodum populus Romanus, et pristinus virtus Helvetius.—Vivus memini, nec tamen Epicurus licet obliviscor.

Cohortor Cæsar Æduus, ut controversia ac dissensio obliviscor (imperf. subj.).—Jubeo ego bonus (plur.) cogito, obliviscor malus (plur.).—Nec obliviscor literæ tuus, qui ad ego mitto.—Obliviscor ego puto consilium, sermo, humanitas tuus?—Proprius sum stultitia alius vitium cerno, obliviscor suus.—Si defensio Gabinius fides non habeo, obliviscorne etiam accusatio tuus?—Piso ego hic annulus commoneo.—Admoneo (imperf.) alius egestas, alius cupiditas suus.—Miles beneficium suus commonefacio.—Tunc contractus in Principia, jussusque dictum cum silentium accipio, tempus ac necessitas moneo.

## 2. Accusative.

Always remember this, that the wise man who cannot benefit him-

Ille semper memini; qui ipse sui sapiens prosum nequeo nequic-

*self, is wise to no purpose.—All men cannot be Scipios or Fabii, so as to call to mind the captures of cities, engagements by land and sea, and triumphs.—Curio suddenly forgot his whole cause, and said that it had happened through the magic arts and enchantments of Titinia. — He ought to remember kindnesses on whom they have been bestowed: he who has bestowed (ought) not to recount (them).—Cæsar is wont to forget nothing but injuries.—We prolonged the conversation to a late hour, while the old man spoke of nothing but of Africanus, and recounted not only all his actions, but even his sayings.*

*quam sapio.—Non omnis possum sum Scipio aut Fabius, ut urbs expugnatio, ut pedestris navalisque pugna, ut triumphus recorder (pres. subj.).—Curio subito totus causa obliviscor, isque veneficium et cantio Titinia factus sum dico.—Beneficium meminī debeo is, in qui confero, non commemoro, qui confero.—Cæsar nil nisi injuria obliviscor soleo.—Sermo in multus nox produco, cum senex nihil nisi de Africanus loquor (imperf. subj.), omnisque is non factum solum sed etiam dictum meminī (subj.).*

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*Remark 1.* *Memini* has a genitive, or an ablative with *de*, when it signifies to make mention of; and *recordor* an accusative.—*Memini* has seldom an accusative when its object is a person, except in the sense of remembering as a contemporary.

*Remark 2.* The phrase *mihī in mentem venit* is commonly used, from its resemblance in sense to *memini*, with a genitive case; as, *Venit mihī Platonis in mentem.—Non dubito, quin in metu, tuorum tibi scelerum veniat in mentem. (Cic.)—A nominative, however, may be used; as, Si quid in mentem veniet.—Multa mihī in mentem veniunt. (Cic.)*

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XX. The genitive is also employed in cases of general or indeterminate valuation, &c. Hence results the following rule:

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RULE VII. Verbs of *valuing*, *esteeming*, and their passives; verbs of *buying*, *selling*, *lending*, or *hiring* (and, as passives in sense, *stare*, *prostare*, “to be exposed for sale,” and *venire*), take a genitive of the cost or value, when generally expressed by an *adjective*. When expressed by a substantive, the ablative is used. Thus,

*Si prata et hortulos tanti æstimamus, quanti est æstimanda virtus?*

"If we esteem meads and gardens so much, how much is virtue to be esteemed?"

*Nulla pestis humano generi pluris stetit quam ira.* "No pest has cost the human race more than anger."

OBS. 1. The genitives referred to by this are the following:

*Magni, permagni, pluris, plurimi, maximi, parvi, minoris, minimi, tanti, quanti, tantidem, quantivis, quantilibet, quanticunque, &c.*

OBS. 2. Along with the genitives just mentioned may be classed, *assis, flocci, nauci, pili, pensi*; as, *assis facio, flocci æstimo, &c.*—*Hujus* is used by the comic writers; as, *Hujus non facio.* "I do not care that for it."

OBS. 3. *Tanti*, when it is not defined by what goes before or what follows, answers to the English "*worth while*;" as, *Est mihi tanti.* "It is worth my while."—*Multi* and *majoris* are never used in this way, but *magni* and *pluris*.—*Nihili* is used, or *pro nihilo habere, ducere.*

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| <p>1. <i>Alexander prized Hephæstion very highly.—Virtue is to be esteemed of the highest importance.—Many are wont to esteem their own (possessions) of little value, to covet those of others.—Riches are regarded by me of very little importance.—Those things please more which are bought at a dearer rate.—To act considerately is of more value than to think wisely.—That which is necessary is well bought at how much soever.—Nothing shall cost a father less than his son.—They never consider how dear (their) pleasures cost them.—A wise man values pleasure at the lowest rate.</i></p> | <p>Hephæstion Alexander plurimus facio.—Virtus maximus æstimo (<i>gerundive</i>) sum.—Multus suus (<i>neut.</i>) parvus pendo, alienus cupio soleo.—Divitiæ a ego minimus puto.—Magis ille juvo, qui plus emo.—Considerate ago plus sum, quam cogito prudenter.—Quantus quantus bene emo qui necesse sum.—Res nullus minus consto pater (<i>dative</i>) quam filius.—Non unquam reputo quantus sui gaudium consto.—Sapiens voluptas minimus facio.</p> |
| <p>2. <i>The Romans did not allow the Transalpine nations to plant the olive and the vine, that the olive-grounds and vineyards of Italy</i></p>   | <p>Romanus Transalpinus gens olea et vitis sero non sino, quo plus</p>   |

might be of more value.—Cato, leaving Africa, brought with him the poet Ennius, which I reckon as highly as any Sardinian triumph whatever.—When Theophrastus asked an old woman for how much she sold something, and she answered him, and added, “Stranger, I cannot (do it) for less:” he was offended that he had not escaped the appearance of a stranger, though he spent his life at Athens, and spoke very well.

3. It has been well said, that the value of an army depends on that of the general.—Canius, eager and rich, bought the gardens for as much as Pythias wished, and on the following day invites his friends.—It is most disgraceful to think what seems useful of more value than what is virtuous.—Now that I know the value of the farm, I will rather bring forward a bidder, than that it should be sold for too little.—I know what a storm of popular odium impends over me, if this man takes the resolution to go into exile; but it is worth my while, provided the calamity be confined to me.—Epicurus reckons pain of no importance; for he says that if he were burned he should say, “How pleasant this is!”—If any one now pay only the same house-rent as the augur Æmilius Lepidus one hundred and fifty years ago, he is scarcely acknowledged as a senator.—

sum Italia olivetum vineaque.—Ex Africa discedo Cato, Ennius poeta deduco suicum, qui non minor æstimo quam quilibet Sardiniensis triumphus.—Quum percunctor (*subj.*) Theophrastus ex anicula quidam quantus aliquis vendo (*subj.*), et respondeo (*pluperf. subj.*) ille, atque addo (*pluperf. subj.*), “Hospes non possum minor,” moleste fero (*perf. indic. act.*), sui non effugio hospes species, quum ætas ago (*subj.*) Athenæ, beneque loquor (*subj.*).

Tantus sum exercitus quantus imperator vere prodo.—Emo Canius, homo cupidus ac locuples, tantus hortus quantus Pythias volo, invitoque postridie amicus suus.—Plus puto qui utilis videor (*subj.*) quam qui honestus, turpis sum.—Nunc quum pretium prædium nosco, licitator potius appono, quam ille minor veneo (*pres. subj.*).—Video si eo in exilium animus induco (*perf. subj.*), quantus tempestas invidia ego impendeo (*subj.*): sed sum ego tantus dummodo iste privatus sum calamitas.—Epicurus dolor nihilum facio; aio enim sui, si uro (*pres. subj.*), “Quam suavis hic!” dico (*fut. infin.*).—Nunc si quis tantus habito quantus abhinc annus (*accusative*) CL Lepidus Æmilius angur, vix ut senator



<i>I don't value at all what thou sayest.—I don't care a single farthing for thee.</i>	agnosco.—Ego, qui tu loquor, floccus non facio.—Non æstimo tu unus as.
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*Remark 1.* Writers on ellipsis consider these genitives elliptical in their nature, making the adjective agree with a noun understood (*æris*, or something equivalent), which noun is itself governed, according to them, by *pretio* or some other ablative. Thus, they make *magni æstimare* the same as *magni æris pretio æstimare*, &c.—This, however, is not correct. The true principle is, that whenever the estimate of value is made in general terms, such as *magni, parvi, pluris, nihili*, &c., the genitive is employed. But whenever a definite idea of value is introduced, the ablative is to be used.

*Remark 2.* The ablatives *magno, permagno, parvo, minimo*, &c., are not unfrequently used with verbs of prizing, buying, selling, &c., but then there is always something more or less *emphatic* intended to be expressed. (Compare *Reisig, Vorlesungen*, § 361, p. 653.)

XXI. The genitive is also used to indicate the crime or offence with which any one is charged, or for which he is condemned, or of which he is acquitted. Hence we have the following rule :

RULE VIII. Verbs of *accusing, condemning, and acquitting*, govern the accusative of the person, with the genitive of the crime or offence, and in the passive these verbs still retain the latter case. Thus,

*Accuso te furti.* “I accuse thee of theft.”

*Damno te inertia.* “I condemn thee for indolence.”

*Absolvo te peccati.* “I acquit thee of fault.”

*Miltiades proditiōis accusatus est.* “Miltiades was accused of treason.”

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| 1. <i>Fannius accused Verres of covetousness and audacity.—Dost thou not perceive what kind of men, (who are now) dead, thou chargest with a very great crime?—Thrasybulus proposed a law that no one should be accused of things previously done.—Some persons, if they have spoken rath-</i> | <i>Fannius Verres insimulo avaritia et audacia.—Nonne intelligo qualis vir mortuus scelus summus arguo? (subj.)—Thrasybulus lex fero, ne quis anteactus res accuso.—Quidam, si in luctus hilariter (comparative) lo-</i> |
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er cheerfully in affliction, charge themselves with a crime, because they have intermitted grieving.—We justly condemn soothsayers either of folly or falsehood.—The judges were so provoked with the answer of Socrates, that they condemned a most excellent man of impiety.

2. *Cælius*, the judge, acquitted of injury him who had libelled the poet *Lucilius*, by name, upon the stage.—Thou hast brought thyself to such a situation, that before thou convicted me of a change of judgment, thou confessest thyself to be convicted, by thy own judgment, of the greatest negligence.—The informer accused of treason *Apuleia Varilia*, granddaughter of the sister of *Augustus*.—*Cæsar* accused of extortion *Cornelius Dolabella*, a man of consular dignity, and who had enjoyed a triumph.—These two things convict most persons of inconstancy or weakness: if they despise a friend in prosperity, or desert (him) in adversity.—They who were accused of theft and bribery, have not only returned to the senate, but have been acquitted, by judicial decisions, of those very crimes.

quor, peccatum sui insimulo, quod doleo (*infin.*) intermitto (*perf. subj.*).—Recte condemno haruspex aut stultitia aut vanitas.—Socrates responsum sic judex exardeo (*perf. indic. act.*), ut impietas bonus vir condemno (*subj.*).

*Cælius* judex absolvo injuria (*plural*) is, qui *Lucilius* poeta in scena nominatim lædo.—In is locus tu deduco, ut antequam ego commutatus judicium coarguo (*perf. subj.*), tu summus negligentia, tuus judicium, convictus sum fateor (*subj.*).—*Apuleia Varilia*, soror *Augustus* neptis, majestas delator arcesso.—*Cæsar Cornelius Dolabella*, consularis et triumphalis vir, repetundæ postulo.—Hic duo levitas et infirmitas plerique convinco, aut si in bonus res contemno amicus, aut in malus desero.—Qui furtum et pecunia (*plur.*) captus accuso, is non modo in senatus redeo, sed etiam ille ipse res judicium absolvo.

Remark 1. The adjectives *reus*, *compertus*, *noxius*, *innoxius*, *manifestus*, &c., have the same construction with the verbs enumerated under the rule. *Crimine*, *nomine*, *judicio*, &c., are frequently inserted, and may always be understood to fill up the ellipsis.—The ablative, with the preposition *de*, is also very frequently used for the genitive; as, *Non committam posthac, ut me accusare de epistolarum negligentia possis.* (*Cic., Ep. ad Att., 1, 6.*)

Remark 2. The punishment is usually put in the ablative; sometimes in the accusative, with *ad* or *in*; sometimes also in the geni-

tive, especially with *capitis* and *voti*. Thus, we say *capitis* or *capite damnari*, "to be capitally condemned;" but *capite plecti, puniri*.—We also meet with *damnari voti*, "to be adjudged to the payment of a vow," and hence, "to be put in possession of the object of the vow." (*Liv.*, 27, 45—*damnare votis*. *Virg.*, *Eclog.*, 5, 80.)

XXII. The genitive is also used with *esse, facio, and fieri* in the sense of *belonging to*, being the *business, office, or lot* of any one; as,

*Est judicis.* "It is the business of a judge."

*Non est mearum virium.* "It is not an undertaking for my strength."

*Asia Romanorum facta est.* "Asia came under the dominion of the Romans."

*Est sui juris.* "He is his own master."

XXIII. Instead, however, of the genitives of the personal pronouns, namely, *mei, tui, sui, nostri, and vestri*, the neuters *meum, tuum, suum, nostrum, and vestrum*, are used in this sense; as, *Tuum est, M. Cato, videre quid agatur.* "It is thy business, Marcus Cato, to see what may be doing."

Obs. 1. This rule appears to be based upon an ellipsis of a noun, some such term as *officium, munus, negotium, &c.*, being understood, and in some instances actually expressed. This will serve to explain also the usage in the case of *meum, tuum, suum, &c.*, these possessives agreeing, in fact, with the neuter noun understood. For it must be remembered that the genitive of the personal pronoun is in prose *objective*; and therefore *munus, or officium, mei*, would not denote "my business" or "my duty," which can only be done by the possessive.

Obs. 2. As it is the rule to use the possessive pronouns instead of the genitive, so in other cases, instead of the genitive of a substantive, an adjective derived from the noun may be used; as, *humanum est, imperatorium est, regium est, &c.* Thus, *Liv.*, 2, 12, "*Romanum est et agere et pati fortia.*"

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| 1. <i>It belongs to a great citizen, and almost divine man, to foresee impending dangers in public affairs.</i> | Impendeo in res publicas commutatio prospicio, magnus civis et divinus pæne sum vir.— |
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—*Hamilcar said that it did not suit with his valour to deliver up to his adversaries the arms which he had received for the annoyance of the enemy.*—*What thou canst not do, that either promise good-humouredly, or refuse ingenuously; one of which is the business of an honest man, the other of a good canvasser.*—*It seems to belong peculiarly to a wise man to determine who is a wise man.*—*The inexpensiveness of Augustus' furniture appears, even now, in his couches and tables still existing, most of which are hardly consistent with private elegance.*

2. *Tyre, founded by Agenor, brought under its dominion not only the neighbouring sea, but every one which its fleets visited.*—*It would be tedious, and not suitable to the work undertaken (by me), to discuss what Roman first received a crown.*—*Anger on account of another's fault is characteristic of a narrow mind; nor will virtue ever be guilty of imitating faults, while she represses them.*—*Tiberius wrote back to the prefects, who recommended that the provinces should be loaded with tribute, "It is the duty of a good shepherd to shear his sheep, not to slay them."*—*All those things which were the woman's become the man's under the name of dowry.*

*Non suus sum virtus, dico Hamilcar, arma, a patria acceptus adversus hostis, adversarius trado.*—*Qui facio non possum (subj.), is aut jucunde promitto (subj.) aut ingenue nego (subj.), qui alter sum bonus vir, alter bonus petitor.*—*Statuo qui sum (subj.) sapiens vel maxime videor sum sapiens.*—*Augustus supellex parsimonia appareo, etiam nunc residuus lectus atque mensa (ablatives), qui plerique (neut.) vix privatus elegantia sum.*

*Conditus ab Agenor Tyrus, mare non vicinus modo, sed quicunque classis is adeo, ditio suus facio.*—*Longus sum, nec institutus opus, dissero, quisnam Romanus primus corona accipio (perf. subj.).*—*Ira ob alienus peccatum angustus pectus sum; nec unquam committo virtus ut vitium dum compesco imitor (pres. subj.).*—*Præses, onerandus tributum provincia suadeo, rescribo Tiberius, "Bonus pastor sum tondeo ovis non deglubbo."*—*Omnis qui mulier sum vir fio dos nomen.*

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XXIV. The impersonal verbs *refert* and *interest* are joined with a genitive of the person whose interest is



concerned ; as, *Refert patris*. “It concerns my father.”  
—*Interest omnium*. “It is the interest of all.”

XXV. Instead, however, of the genitive of the personal pronoun, namely, *mei*, *tui*, *sui*, *nostri*, and *vestri*, the forms *mea*, *tua*, *sua*, *nostra*, and *vestra* are employed (whether these latter be accusatives plural neuter, according to the general opinion, or ablatives singular feminine, as some modern scholars have maintained). Thus, *Non mea refert*. “It does not concern me.”—*Interest tua*. “It is thy interest.”

XXVI. The thing in which any one’s interest is involved is not expressed by a substantive, but by an accusative with an infinitive, or by *ut* with a subjunctive and the interrogative particles ; as,

*Semper Milo quantum interesset P. Clodii se perire cogitabat*.

“Milo always thought how much it would be for the interest of Publius Clodius that he should perish.”

*Cæsar dicere solebat, non tam sua quam reipublicæ interesse, uti salvus esset*. “Cæsar used to say that it did not concern himself so much as the state that he should be safe.”

*Quid refert, utrum voluerim fieri, an factum gaudeam?* “What difference does it make, whether I wish it to be done, or rejoice that it has been done?”

OBS. 1. For some remarks on the question relative to the case of *mea*, *tua*, *sua*, &c., consult the author’s *Latin Prosody*, p. 41, note.

OBS. 2. The degree of importance is expressed by adverbs, or by the neuters of adjectives, or by their genitives ; as, *magis*, *mag-nopere*, *vehementer*, *parum*, *minimè*, *tam*, *tantopere*, *multum*, *plus*, *plurimum*, *permultum*, *infinitum*, *mirum*, *immane*, *quantum*, *minus*, *nihil*, *aliquid*, *quiddam*, *tantum*, *quantum* ; *tanti*, *quantì*, *magni*, *permagni*, *parvi*.—The verbs are followed by *ad*, to denote the object to be promoted ; as, *Refert ad honorem meum*. “It is important for my honour.”

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| <p>1. <i>It is the concern of citizens to obey the laws. — It very much concerns the state that all should consult for peace and concord.</i>—</p> | <p><i>Civis refert lex obtempero.</i>—<i>Vehementer interest republica, ut omnis consulo pax et concordia.</i></p> |
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*It much concerns the common good that youth be well educated. — It is of very great importance to our affairs that thou be at Rome. — It is of great consequence to thy private affairs that thou come as soon as possible. — I desire to make an excursion into Greece: it is of great importance to Cicero for me to be present at his studies. — When King Lysimachus threatened the cross to Theodorus, "It is all one to Theodorus," replied (the latter), "whether he rot on the ground or on high."*

2. *It is more for the interest of the republic that a fortress of the Ligurians be taken, than that the cause of Marcus Curius be well defended. — I will show how much it concerns the common safety that there be two consuls in the state. — We inform our absent friends by letters if there be anything which it concerns either us or themselves to know. — This very much concerns you, O judges, that the causes of honest men should not be estimated by the enmity or falsehood of witnesses. — It makes a great difference whom any one hears constantly at home; how fathers, pedagogues, and even mothers speak. — Whether a pilot upsets a ship laden with gold or chaff makes some little difference in the thing itself, none in the ignorance of the pilot. — Alexander, having long struggled in vain with the knots, said, "It matters nothing*

*—Multum interest utilitas communis, juvenus probe instituo. —Permagnus noster interest, tu sum Roma. —Multum interest res familiaris tuus, tu quam primum venio. —Cupio excurro in Græcia; magnus interest Cicero ego intervenio discens (dative singular). — Quum Rex Lysimachus Theodorus crux minor (subj.), "Theodorus quidem nihil interest, inquam, humusne (genit.) an sublimè putresco" (subj.).*

*Plus interest respublica castellum capio Ligus, quam bene defendo causa M. Curius. — Ostendo quantum salus communis intersum (subj.), duo consul in respublica sum. — Epistola certior facio absens, si quis sum qui scio aut noster aut ipse intersum (subj.). — Vester, judex, hic maxime interest, non ex similitas aut levitas testis causa honestus homo pondero. — Magnus interest qui quisque audio (subj.) quotidie domus (genit.), quemadmodum pater, pædagogus, mater etiam loquor (subj.). — Aurum (genit.) navis everto (subj.) gubernator, an palea (genit.) in res aliquantulum, in gubernator inscientia nihil interest. — Alexander nequaquam diu luctor cum nodus, "Nihil" inquam, "interest, quo modo*

how it is untied," and cut the  
thongs with his sword.

solvo" (*subj.*), gladiusque rum-  
po lorum.

*Remark 1.* *Refert* is very rarely used with the genitive of the person, but very commonly with the adjective pronouns *mea*, *tua*, *sua*, &c., or else absolutely; as, *quid refert? magni refert*, &c.

*Remark 2.* The pronouns *mea*, *tua*, &c., may have a genitive in apposition with them, on the principle explained in a previous part of this volume (p. 25, 26). Thus, *Interest mea oratoris* (*Cic.*), i. e., *Mei qui sum orator*, which construction is also in use. Thus we have the following in Terence: "*Mea minime id refert, qui sum natu maximus.*"

*Remark 3.* *Instar* (properly denoting a model or image), *causâ*, *gratiâ*, *ergo* (ἐργῷ), are sometimes reckoned as adverbs governing a genitive, but in reality take this case as substantives. *Instar* is used in the best writers only of equality in magnitude, real or figurative, and only when a nominative or accusative is to be explained. *Causâ* and *gratiâ* mean "for the sake of;" *ergo*, "on account of;" the last three are placed after the genitive. Cicero uses *ergo* only in legal phrases. Thus, *Plato est mihi instar omnium*. "Plato alone, in my opinion, is equal to them all."—*Navis erat urbis instar*. "The ship was like a city."—*Honoris causa cum nominavi*. "I have named him for compliment' sake."—*Virtutis ergo corona aurea donetur*. "Let a golden crown be bestowed (on him) on account of his merit."

1. *Certain animals were worshipped by the Egyptians after the manner of gods.—Certain dogs are procured for the sake of hunting.—Those were called Sophists who philosophized for the sake of ostentation or gain.—It is not lawful to injure another for the sake of one's own advantage.—God made animals for the sake of men; as the horse, for the sake of carrying; the ox (for the sake) of ploughing; the dog (for the sake) of hunting and guarding.—Animals were created, not on their own, but on our account.*

2. *Demosthènes was gifted with a golden crown, on account of his merit and good-will towards the Athenian people.—"The citizens are not here on my account," says the good prince, "but I (am*

*Ab* Ægyptius quidam animal deus instar colo (*imperf.*).—Quidam canis venor (*gerund*) gratia comparo.—Sophista appello is, qui ostentatio aut quæstus causa philosophor (*imperf.*).—Non licet suus commodum causa noceo alter.—Deus animans homo causa facio; ut equus veho (*gerund*) causa; aro bos; venor et custodio canis.—Animal non suus, sed noster causa facio.

Demosthenes corona aureus dono virtus ergo benevolentiaque erga populus Atheniensis.—"Non meus causa," inquam bonus princeps, "adsum civis, sed ego

here) for the sake of the citizens."

—Do the same things for the sake of friends which thou art accustomed to do for thine own sake.—That one day on which he returned to his native land, was unto Cicero an image of immortality.—Pausanias, after the Plataean victory, consecrated at Delphi a golden tripod out of the spoils, with the inscription written (thereon): "Pausanias destroyed the barbarians at Plataea, and bestowed a gift on Apollo on account of that victory."

civis causa."—Facio idem amicus causa, qui tuus causa facio soleo.—Unus ille dies Cicero immortalitas instar sum, qui (ablat.) in patria redeo.—Pausanias, post victoria Plataeensis, ex præda tripus aureus, Delphi (ablat.) pono, epigramma scriptus; "Pausanias, barbarus apud Plataeæ deleo isque victoria ergo Apollo donum do."

## CONSTRUCTION OF PLACE.

See page 148.

## IV. ABLATIVE CASE.

I. The ablative, *unaccompanied by a preposition*, is used with active transitive and deponent verbs, to denote the *instrument* or *means* by which the subject of the verb operates; as,

*Occidit hominem gladio.* "He killed a man with a sword."

*Vicit fraude.* "He conquered through treachery."

*Quisque suo metu pericula metitur.* "Each one estimates dangers by his own fear."

*The sun illumines all things with his light.—The wolf attacks with his fang, the bull with his horns.—The wise man is accustomed to estimate the use of money, not by its magnitude, but by its rational employment.—The Roman king, the enemy being conquered, tore in pieces, by means of swift horses, Mettius Fuffetius, the*

*Sol lux suos omnis collustro.—Dens lupus, cornu taurus, peto.—Sapiens soleo usus pecunia non magnitudo sed ratio metior.—Hostis victus (ablat. absol.), rex Romanus, ruptor fœdus, Mettius Fuffetius pernix equus*

breaker of the treaty.—It is to be feared lest they expiate the impiety which they have committed, not only with their own blood, but even by public calamity.—The lighthouse guides the course of ships by nightly fires from its tower.—Timanthes, wishing to express the size of the sleeping Cyclops, painted satyrs near (him), measuring his thumb with a thyrsus.—The greatest things fall to decay through disunion.

distraho.—Timendus sum ne, qui piaculum committo, non solum sanguis, sed etiam publicus clades luo.—Pharos e turris nocturnus ignis cursus navis rego.—Timanthes, quum Cyclops dormio magnitudo ex primo cupio (*subj.*) pingo juxta satyrus, thyrsus pollex is metior.—Discordia res magnus dilabor.

II. In the passive voice, the subject of the active verb, if a living being, must be put in the ablative with *a* or *ab*, as the source of the action, the instrument remaining in the ablative without a preposition; as,

*Dente a lupo, cornibus a tauro petimur.* "We are assailed by the wolf with its fang, by the bull with its horns."

III. Nouns which do not denote living beings are used without *a* or *ab* in the passive; as,

*Cometæ radiis solis obscurantur.* "Comets are dimmed by the rays of the sun."

*Boni nullo emolumento ad fraudem impelluntur.* "The good are impelled to dishonesty by no prospect of advantage."

IV. If, however, considered, by personification, as the active cause, such nouns take *a* or *ab*; as,

*Hic error a philosophia pellitur.* "This error is dispelled by philosophy."

V. The construction of neuter and neuter-passive verbs is the same as that of passives. Thus,

*Concordia res parvæ crescunt.* "Small things increase through union."

*Testis interrogatus est an a reo vapulasset.* "The witness was asked whether he had been beaten by the accused."

1. *The Roman people was registered by Servius Tullius, arranged into classes, and distributed in wards and colleges, and the whole state was ordered by the very great diligence of the king.—Augustus removed Pylades from the city, and from Italy, because he had pointed out with his finger and made conspicuous a spectator by whom he was hissed.—Alexander was carried off by disease at Babylon; Philip was killed near the theatre by Pausanias, when he was going to see the games.—The King of the Parthians, terrified by the renown of Nero, sent his children as hostages to Cæsar.*

2. *No tree can be planted of such long duration by the culture of a husbandman as by the verse of a poet.—A public slave was sent with a sword to kill Marius, who had been taken by that commander in the Cimbrian war.—Keep wine from warm dispositions, lest, as Plato says, fire be excited by fire.—Athenagoras was beaten with rods, who had dared to export corn in a famine.—The expectation of a gladiatorial show had increased by means of rumour, and by the talk of the competitors.—Fabricius, being asked why he voted for Rufinus as consul, a bad man, but an able general, when war was impending, replied, "That he had rather be plundered by a fellow-citizen than be sold by an enemy."*

Populus Romanus a Servius Tullius refero in census (*accus.*), digero in classis, curia atque collegium distribuo, summusque rex diligentia ordino respublica. — Augustus Pylades urbs atque Italia submoveo, quod spectator, a qui exsibilo, demonstro digitus, conspicuusque facio.—Alexander Babylon (*abl.*) morbus consumo : Philip-pus a Pausanias, quum specto (*supine*) eo (*subj.*) ludus, juxta theatrum occido. — Rex Parthus, Nero fama terreo, liberi suus ad Cæsar mitto obses.

Nullus agricola cultus stirps tam diuturnus, quam poeta versus semino possum.—Ad interficio (*gerund*) Marius gladius mitto servus publicus, qui ab is imperator bellum Cimbricus capio. — Caleus ingenium subtraho (*subj.*) vinum, ne ignis, ut aio Plato, ignis incito.—Cædo virga Athenagoras, qui in famis frumentum exporto audeo. — Expectatio munus et rumor et sermo competitor cresco.—Interrogo Fabricius, cur Rufinus, malus civis sed utilis dux, imminens bellum (*ablative absol.*), consul suffragium suus facio (*subj.*), "A civis sui spolio malo" (*pres. infin.*), respondeo, "quam ab hostis veneo."



*Remark 1.* The English term *by* is expressed in Latin by the preposition *per*, when subordinate agency is denoted, or, in other words, when the reference is to the *medium* of some action, which action emanates from some superior, or has its source in a remoter cause. Thus, *Litteras per servum misit*. "He sent a letter by a slave." Passively, *Litteræ ab eo per servum missæ sunt*.

*Remark 2.* As, however, the agent may be considered as the medium, as well as the source, of his own action, *per* is sometimes used where *a* or *ab* might have been employed; as, *Non putaram Metellum fratrem per te oppugnatum iri*; to which Cicero replies, *Metellum a me oppugnari*. (*Sanct. Minerv.*, 3, 4, p. 549, ed. Bauer.)

*Remark 3.* The instrument is sometimes described by *per*; rather, however, where the manner, or the concurring circumstances, are to be expressed, than the direct means of bringing about the effect. Thus, *Vi oppidum cepit*, "he took the town by force;" but *Per vim ei bona eripuit*, "he violently deprived him of his effects."

II. Adjectives which express a passive state take an ablative, without a preposition, of the cause and instrument by which it has been produced.

*A saying of Cæsar's is preserved, to the pilot, alarmed by the greatness of the danger, "What dost thou fear? Thou hast Cæsar on board!"—The Macedonian army was ready to halt and to follow; not overloaded with baggage; attentive not only to the signal, but even to the nod of the general.—Alexander came next to Sidon, a town famous for its antiquity, and the renown of its founders.—Men suffering by a severe disease, when they are made restless by heat and fever, seem at first to be relieved by drinking cold water.—Every one ought to be content with that time which is given him to live.—Epicurus affirms that the gods are furnished with human limbs.*

*Exsto ad trepidus tantus discrimen gubernator vox Cæsar, "Quis timeo? Cæsar veho!"—Agmen Macedo et sto paratus et sequor, non sarcina prægravis, intentus ad dux non signum modo sed etiam nutus.—Inde Sidon (accus.) Alexander venio, urbs vetustas famaque conditor inclutus.—Homo æger morbus gravis, quum ætus febrisque jacto, si aqua gelidus bibo (perf. subj.), primo relevo video.—Qui quisque tempus ad vivo (gerund) do, is contentus sum debeo.—Epicurus confirmo Deus membrum humanus sum præditus.*

III. The ablative (if consisting of a substantive and

adjective) is joined with verbs and adjectives to express the *manner* in which an effect is produced ; as, *Epaminondas a judicio capitis maxima discessit gloria*. "Epaminondas came forth from a capital trial with very great glory."

*Marcius (being) dead, Lucius Tarquinius was created king with all the votes of the people.—A camp-servant was once found near the bedchamber of Augustus, girt with a hunting-knife.—Betis, looking at Alexander with not only an undaunted, but even contumacious countenance, uttered no word in answer to his threats.—Dionysius sent a ship adorned with garlands to meet Plato; and himself, in a chariot of four white horses, received him on the shore when he landed.—The fountain of the River Marsyas, running from the summit of the mountain, falls on a rock below with a great noise of (its) waters, and, diffusing itself thence, irrigates the surrounding plains.—The wife of a barbarian king, by a memorable example, escaped from custody, and carried back to her husband the head of the centurion torn off.*

*Mortuus Marcius (ablative absol.)*  
cunctus populus suffragium rex  
creo L. Tarquinius. — Lixa  
quondam juxta cubiculum Au-  
gustus deprehendo, culter ve-  
nator cingo.—Betis non inter-  
ritus modo, sed contumax quo-  
que vultus, intueor Alexander,  
nullus ad minæ is reddo vox.—  
Plato Dionysius vittatus navis  
mitto obviam, ipse quadriga al-  
bus egredior in littus excipio.  
—Fons Marsyas flumen, ex  
summus mons cacumen excur-  
ro, in subjectus rupes magnus  
strepitus aqua cado; inde dif-  
fundo (*perf. part. pass.*) cir-  
cumjectus rigo campus.—Rex  
barbarus uxor, memorabilis ex-  
emplum, custodia evado, re-  
vulsusque centurio caput ad  
maritus suus refero.

IV. In this same relation, however, the preposition *cum* is frequently joined with the ablative.

*The Roman commander walked in the gymnasium, in a cloak and slippers, and gave his attention to the palæstra.—The ædiles divided to the people, with the*

*Cum pallium crepidaque inambu-  
lo Romanus imperator in gym-  
nasium, palæstraque opera do.  
—Frumentum vis ingens, qui  
ex Africa P. Scipio mitto, ædi-*

*greatest fidelity and popularity, a large quantity of corn, which Publius Scipio had sent from Africa.—The Romans borrowed their armour and weapons of war from the Samnites; most of the insignia of their magistrates from the Tuseans; and followed up, with the greatest zeal, at home, what appeared useful among allies or enemies.*

*lis, cum summus fides et gratia divido. — Arma atque telum militaris Romanus ab Samnis, insigne magistratus a Tusculis plerique sumo; quique apud socius aut hostis idoneus videor, cum summus studium, domus (genitive) exsequor.*

V. When substantives alone, without adjective or pronoun, are used to denote the manner, the preposition *cum* is generally used.

*Isocrates, when he perceived that orators were heard with severe judgment, but poets with pleasure, is said to have cultivated a rhythm, which we might use even in prose.—The Romans sent ambassadors to the consuls, to announce to them that they should collect with care the relics of the two armies.—We are so formed by nature, that those things which we have written with labour we think are also heard with labour.—Thy letters are written with fidelity and diligence. — Who would say that it is better to do anything basely with pleasure, than honestly with pain?—Nothing can be well done with anger.—Those things that are done with excitement, can neither be done well, nor approved of by those that are present.*

*Isocrates, quum video (subj.) orator cum severitas audio, poeta autem cum voluptas, numerus (plur.) dico sequor, qui (ablat.) etiam in oratio utor.—Romanus legatus ad consul mitto, qui nuntio (imperf. subj.), ut reliquæ duo exercitus cum cura colligo. — Ita natura comparo (perf. pass. taken impersonally), ut is qui scribo cum labor, cum labor etiam audio puto (subj.). — Tuus litteræ cum fides diligentiaque scribo. — Quis dico bene sum turpiter aliquis facio cum voluptas, quam honestè cum dolor.—Cum ira nihil recte fio possum.—Qui cum perturbatio fio, is neque recte fio possum, nec ab hic qui adsum approbo.*

Remark 1. Mere accompaniment and combination require, as a general rule, the preposition *cum*; yet Cæsar and Livy frequently

omit *cum* in some military expressions, or use the ablative alone, even where *cum* denotes, not the manner, but combination; *Dictator ingenti exercitu ab urbe profectus* (Liv., 7, 9); and again, *Exercitu haud minore, quam quod prius habuerat, ire ad hostes pergit* (Id., 30, 11).

Remark 2. *Navibus* (or *nave*) and *pedibus* are used without a preposition in the sense of "by sea," "by land." Thus, *Massilienses erant hi, navibus a Phocæa profecti* (Liv.); and again, *Iter Hispaniense pedibus fere confici solet* (Cic.).—Many other ablatives, denoting the manner, are also used without *cum*; as, *via et ratione disputare*; *ratione et ordine*; *prælio victi*; *consules vitio creati*. The instrument and the manner are in many cases so closely allied, that the same construction is extended to both.

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VI. The ablative is added to both substantives and adjectives, and also to verbs and participles, to express a circumstance by which they are more exactly fixed and defined, where in English the words *in*, *as to*, &c., would be used. Thus,

*Agesilaus claudus erat altero pede.* "Agesilaus was lame in one of his feet."

*Crine ruber, niger ore, brevis pede, lumine læsus.* "He was red as to his hair, dark of complexion, short of a foot, blind of an eye."

*Sunt quidam homines non re sed nomine.* "There are certain persons men not in reality, but in name."

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Obs. 1. Hence the use of many limiting and defining words in the ablative case; as, *natione Syrus, mea sententia, mea opinione, meo judicio, magna parte*, &c.

Obs. 2. With *laborare*, "to suffer pain," *ex* is joined, to denote the part affected; as, *laborare ex pedibus, ex manibus*, &c.

Obs. 3. It has already been remarked (page 70) that the Latin poets put these limiting expressions in the accusative, especially when they refer to a part; following the idiom of the Greek, in which the ablative case does not exist. In this they are imitated by Tacitus; as, "*Feminae Germanorum, nudæ brachia et lacertos*;" *clari genus for genere clari*, &c.

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VII. *Grandis, grandior; magnus, major, maximus; minor, minimus*, are joined with the ablative *natu*, to denote age; as, *Grandis natu*. "Advanced in years."  
—*Grandior* (or *major*) *natu*. "Older," &c.



1. *Caius Gracchus was grand in diction, wise in sentiment, dignified in his whole style.—The wild bees are rough in their appearance, much more passionate, but excellent in labour.—Pamphilus was a Macedonian by nation, and was the first painter who was skilled in all scientific attainments, especially arithmetic and geometry, without which he said that the art could not be perfected.—When Augustus was supping with one of his veterans at Bononia, he asked him whether it were true that the man who had first violated the statue of Anaïtis had died blind and paralytic. He answered, that Augustus was supping at that very moment off a leg of the statue.*
  2. *The Roman state passed its infancy under seven kings, as various in their disposition as the well-being of the state demanded.—The lieutenant of Metellus was Caius Marius, born of equestrian rank, pure in his life, excellent in war, most pernicious in peace.—The Lacedæmonian Agesilaus was king in name, not in power, like the rest of the Spartans.—Socrates, according to the testimony of all learned men, and the judgment of all Greece, was the prince of philosophers.—We ought not to judge of benevolence according to the manner of young men, by a certain fervour of love, but rather by steadiness and constancy.—We dissent widely from those who, like brute animals, re-*
- C. Gracchus grandis sum verbum, sapiens sententia, genus totus gravis.—Apis sylvestris horridus sum aspectus, multo iracundus, sed labor præstans.—Pamphilus erat Macedo natio, et primus in pictura omnis literæ eruditus, præcipue arithmetice et geometrice, sine qui nego ars perficio possum.—Augustus, quum apud unus veteranus Bononia (genit.) cæno (subj.), interrogo is, sumne verus, is qui primus Anaïtis statua violò (subj.), oculus membrumque captus exspiro? Respondeo, tum maxime Augustus de crus is cæno.*
- Infantia suus sub rex septem habeo res Romanus, tam varius ingenium ut respublica utilitas postulo.—Metellus legatus sum C. Marius, natus equestris locus (ablative), vita sanctus, bellum bonus, pax malus.—Lacedæmonius Agesilaus nomen, non potestas, sum rex, sicuti cæteri Spartanus.—Socrates, omnis eruditus testimonium, totusque iudicium Græcia, philosophus omnis sum princeps. — Benevolentia non adolescens mos, ardor quidam amor, sed stabilitas potius et constantia iudico debeo.—Ab is qui pecus ritus ad voluptas om-*



*fer everything to pleasure.—Nothing is more scandalous than a man advanced in age, who has no other argument by which to prove that he has lived long than his age.—Ennius was older than Plautus and Nævius.*

*nis refero, longe dissentio. — Nihil turpis sum quam grandis natu senex, qui nullus alius habeo argumentum qui sui probo diu vivo, præter ætas.—Ennius sum magnus natu quam Plautus et Nævius.*

*Remark. Magno natu and maximo natu are also found. (Liv., 3, 71.—Corn. Nep., Vit. Timoth., 3.—Id., Vit. Dat., 7.) The ambiguity, however, of the phrase maximo natu, which, according to the analogy of magno natu, should signify “very old,” but is meant for “eldest,” makes it not deserving of imitation.*

VIII. The ablative is used with verbs, participles, and adjectives which denote *plenty* or *want*, *filling* or *emptying*, *enriching* or *impoverishing*, and others of similar meaning. Thus,

*Germania fluminibus abundat.* “Germany abounds in rivers.”

*Miserum est carere consuetudine amicorum.* “It is a sad thing to want the converse of friends.”

*Insula Delos erat referta divitiis.* “The island Delos was crowded with riches.”

Obs. 1. Verbs of *filling*, *enriching*, *depriving*, &c., take also an accusative of the object, according to the general principle already laid down with regard to the accusative combined with the dative. (Consult page 72, § II.)

Obs. 2. Many of the cases classed under this rule might with equal propriety have been referred to § 1, as ablatives of the instrument. Indeed, it is on the principle of the ablative's denoting the *instrument*, *manner*, &c., that the whole rule is based.

1. *The kingdoms of Asia have always abounded with gold.—Bias, being asked what thing in life wanted fear, replied, “A good conscience.”—Almost all Spain abounds in mines of lead, iron, copper, silver, and gold.—No man was ever so powerful as to*

*Abundo semper aurum regnum Asia. — Bias, interrogo, quisnam res in vita metus careo (subj.), “Bonus conscientia” respondeo. — Metallum plumbum, ferrum, æs, argentum, et aurum, totus ferme Hispania scateo. — Nemo unquam tam potens sum ut nullus auxilium*

need the aid of no one.—To be free from fault is a great consolation.—Money does not satiate, but (only) provokes, avarice: man always wants money.

2. God has filled the world with all good things.—Old age is not wanting in pleasures.—Democritus is said to have deprived himself of his eyes.—Nothing is more exalted for a man than to free his country from dangers.—Pericles bloomed with every kind of merit.—Romulus chose a place for his city both abounding in springs and healthy, in a pestilential district. He placed it on the bank of a river discharging itself into the sea, that it might receive (that) from the sea which it needed, and give (that) of which it had a superfluity.

3. Mute animals are destitute of the affections of men, but they have certain impulses resembling them.—What will that man who fears only a witness and a judge do when he has got in his power, in a desert place, (one) whom he can strip of a large sum of gold?—Apelles painted a picture of King Antigonus, wanting one eye, and made it oblique, that the deficiency of the body might seem rather a deficiency in the picture.—The people of Minturnæ put Marius on shipboard, furnished with travelling expenses and garments raised by contribution.

4. Pleminius put the tribunes to death, and, not glutted with

egeo (*imperf. subj.*).—Vaco culpa magnus sum solatium.—Pecunia non satio avaritia, sed irrito; homo semper indigeo pecunia.

Deus bonus omnis expleo mundus.—Senectus non careo voluptas.—Democritus dico oculus sui privo.—Nihil sum præstabilis vir, quam periculum patria libero.—Pericles floreo omnis genus virtus.—Romulus locus urbs suus deligo, et fons abundans, et in regio pestilens salubris. Pono is amnis in mare influens in ripa, quo possum et accipio ex mare qui egeo (*subj.*), et reddo qui redundo (*subj.*).

Mutus animal humanus affectus careo, habeo autem similis ille quidam impulsus.—Quis facio is homo, qui nihil timeo nisi testis et iudex, in desertus locus, nanciscor (*perf. part.*) qui multus aurum spolio possum? (*subj.*)—Pingo Apelles Antigonus rex imago alter oculus orbus, obliquusque facio, ut qui corpus desum pictura potius desum videor.—Minturnensis Marius, instructus viaticum, conlatusque vestis, in navis impono.

Pleminius tribunus interficio, nec satiatus vivus pœna insepultus

their punishment while living, cast them forth unburied.—No part of life can be exempt from duty.—The mind can never be free from activity and movement.—Cato, exempt from all human faults, always had fortune in his own power.—Souls are free from death, and verses are free from death.

projicio.—Nullus vita pars vaco officium possum. — Nunquam animus cogitatio et motus careo possum.—Omnis humanus vitium immunis Cato, semper fortuna in suus potestas habeo.—Mors careo anima, et carmen mors careo.

*Remark.* A genitive is sometimes used with *eg eo*, and frequently with *indigeo*; and, after the analogy of *plenus*, not only poets, but also Livy, joins *implere* with the same case; as, *Hostes fugæ et formidinis implere*.—*Adolescentem suæ temeritatis implet*.

IX. The ablative being the case of the instrument or means, is employed to denote the *price* or *cost* of a thing, when that price or cost is a *definite sum*. Hence results the following rule :

**RULE.** With verbs of *buying*, *selling*, of *estimation*, and of *value*, the price or cost is put in the ablative, when expressed by a *definite sum*; as,

*Darius mille talentis percussorem Alexandri emere voluit.* “Darius was willing to purchase a slayer of Alexander with a thousand talents.”

*Denis in diem assibus anima et corpus militum æstimantur.* “The life and body of the soldiers are estimated at ten ases a day.”

*Multo sanguine ea victoria Pænis stetit.* “That victory cost the Carthaginians much blood.”

**OBS. 1.** If the price or value be expressed indefinitely, the genitive is employed. (Consult page 105.)

**OBS. 2.** When *pretium*, or some equivalent term, either with or without an adjective, is expressed, this is considered sufficiently definite to require the ablative.

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| <p>1. <i>Serus, during a dearth of corn, gave the people a modius for an as.</i>—<i>Chrysogonus bought a res-</i></p> | <p><i>Serus, in annona caritas, as modius populus do.</i> — <i>Chrysogonus</i></p> |
|---|--|

*sel of Corinthian brass for so great a price, that those who heard the price reckoned thought a farm was selling. — I know that a white nightingale (which is a thing almost unheard of) was sold for six thousand sesterces. — I will not buy hope with a price. — Virtue is valued at a great price everywhere. — Very many a post of honour is sold for gold.*

2. *Nothing costs more dearly than what is bought with prayers. — Despise pleasures: pleasure injures when purchased with pain. — Plato says excellently, that those things are too much which men buy with life. — Eriphyle sold the life of her husband for gold. — Lycurgus ordered all things to be purchased, not with gold, but by an exchange of commodities. — A victory costs in general much blood.*

3. *On the part of Alexander, five hundred and four were wounded; only thirty-two of the infantry were missing; one hundred and fifty of the cavalry were killed: so little loss did so great a victory cost. — They valued the Tusculan villa at five hundred thousand sesterces, the Formian (estate) at two hundred and fifty thousand. — Isocrates sold a single oration for twenty talents. — So great was the terror of the Gallic name, that many kings, of their own accord, purchased peace for a vast sum of money.*

nus vas aliquis Corinthius tantus pretium mercor, ut qui pretium enumero (*infin.*) audio, fundus veneo arbitror (*subj.*). — Scio sestertium sex, lusciniæ candidus (qui sum prope inusitatus), veneo. — Spes pretium non emo. — Magnus ubique pretium virtus æstimo. — Multus aurum veneo honos.

Nullus res care consto quam qui preces emo. — Spero voluptas: noceo. emo dolor voluptas. — Egregie Plato dico, nimius sum qui homo emo vita. — Eriphyle aurum vir vita vendo. — Lycurgus emo omnis non pecunia, sed compensatio merx jubeo. — Multus plerumque sanguis consto victoria.

Ex pars Alexander quatuor et quingenti saucius sum; triginta omnino et duo ex pedes desidero; eques centum quinquaginta interficio; tantulus impendium ingens victoria sto. — Tusculanus villa quingenti mille (sestertius); Formianus (fundus) sestertius ducenti quinquaginta mille, æstimo. — Viginti talentum unus oratio Isocrates vendo. — Tantus terror Gallicus nomen sum, ut multus rex ultro pax ingens pecunia mercor (*subj.*).

X. *Opus est*, "there is need," is either used impersonally, in which case it has, like the verbs of wanting, an ablative; as, *Multis mihi libris opus est*, "I have need of many books;" or else it is used personally, in which case the thing wanted is in the nominative; as, *Multi mihi libri opus sunt*. "Many books are wanted by me." This latter construction is most common with the neuters of pronouns and adjectives.

Obs. The use of the genitive with *opus* is rare, and not to be recommended for imitation. (*Planc.*, ap. *Cic.*, *Ep. ad Fam.*, 10, 8. —*Liv.*, 22, 51.—*Id.*, 23, 21.)—The choice between the nominative and ablative must be determined by regard to perspicuity.

1. *Man has need of food.*—*There is need of magistrates, without whose prudence and diligence the state cannot exist.*—*How much silver is needed by thee?*—*Verres said that many things were needed by himself, many by his hounds.*—*Let him grant pardon easily who has need of pardon.*—*There is no need of an angry chastiser for the restraining of those that err and of the bad.*

2. *Where testimonies of facts are at hand, what need is there of words?*—*The body needs much food, much drink, much oil, lastly, long labour; virtue will be thy portion, without preparation, without expenc.*—*What dost thou need in order to be good?* *To will.*—*Atticus gave all things from his own property which his friends needed.*—*The Athenians sent Philippides, the courier, to Lacedæmon, to announce of what speedy aid there was need.*—

*Homo cibus opus sum.*—*Magistratus opus sum, sine qui prudentia ac diligentia sum civitas non possum.*—*Quantus argentum opus sum tu?*—*Verres multus sui opus sum aio, multus canis suus.*—*Do ille venia facillè, qui venia sum opus.*—*Ad correctio errans sceleratusque iratus castigat non sum opus.*

*Ubi res testimonium adsum, quis opus sum verbum?*—*Corpus, multus cibus, multus potio opus sum, multus oleum, longus denique opera; contingo tu virtus sine apparatus, sine impensa.*—*Quis tu opus sum ut sum bonus? Volo.*—*Qui amicus suus opus sum Atticus omnis ex suis res familiaris do.*—*Atheniensis Philippides, cursor, Lacedæmon (accus.) mitto, ut nuncio, quam celer opus sum (subj.)*



Whatsoever things I shall perceive are needed, these I will afford to thee.

auxilium.—Quicunque res opus sum intelligo, hic tu præsto.

*Remark 1.* When the thing wanted cannot be expressed by a substantive, either the accusative with the infinitive is used, or the accusative only, the subject being left to be supplied from the context; as, *Si quid erit, quod te scire opus sit, scribam*; or, *Quid opus est tam valde affirmare?* Supply *te*.

*Remark 2.* Otherwise, the ablative of the perfect passive is used, with or without a noun; as, *Tacito quum opus est, clamas.—Sed opus fuit Hirtio convento.* (*Cic.*)—With this ablative the relative is joined in the nominative or accusative; as, *Imperat quod apud quemque factu opus est.* (*Liv.*, 10, 35.)—*Quod parato opus est para.* (*Ter.*, *And.*, 3, 2, 42.) The ablative of the supine in *u* is less common; as, *Ita dictu opus est, si me vis saluum esse et filium.*

*Remark 3.* *Usus est*, “there is need,” is used impersonally; but it generally occurs, in the best prose writers, without any case depending upon it; as, *De cæteris studiis alio loco dicemus, si usus fuerit.* (*Cic.*) Livy uses it with the dative or ablative of the relative pronoun; as, *Naves quibus consuli usus non esset.* (*Liv.*, 30, 41.)—Quintilian with a genitive; as, *Proæmii non semper usus est* (*Quint.*, 4, 1, 72); and so also Livy, *Si quo opræ eorum usus esset.* (*Liv.*, 26, 9.) The comic writers use it with all the constructions of *opus*.

XI. The following nine Deponent Verbs take an ablative, namely, *fungor, fruor, utor, potior, dignor, lætor, glorior, nitor*; with their compounds, *abutor, perfruor, defungor, perfungor*. Thus,

*Hannibal, quum victoria posset uti, frui maluit.* “Hannibal, when he might have made use of victory, preferred to enjoy it.”

*Qui adipisci veram gloriam volet, justitiæ fungatur officiis.* “Let him, who shall wish to attain to true glory, discharge the requirements of justice.”

*Haud equidem tali me dignor honore.* “I do not, I confess, deem myself worthy of such an honour.”

1. All are rich, say the Stoics, who are able to enjoy heaven and earth.—We cannot use the mind rightly when filled with much food and drink.—It is the business of the mind to exercise reason.—Many

Omnis sum dives, dico Stoicus, qui cælum et terra fruor possum.—Mens recte utor non possum, multus cibus et potio completus.—Munus animus sum ratio utor.—Multus abutor et oti-

abuse both leisure and letters. — Augustus soon made himself master of Alexandria, whither Antony had fled with Cleopatra. — The Numidians lived for the most part on milk and the flesh of wild animals.

2. The safety of men depends not only on truth, but also on general opinion. — Most persons use too much indulgence towards their children. — The young man delights in horses and dogs. — It is a savage cruelty to delight in blood and wounds. — Jason made himself master of the golden fleece. — It becomes thee to rely on merit rather than on blood.

3. Hannibal, having possessed himself of the ring of Marcellus along with his body, sent letters to Salapia drawn up in his name. — There is a certain race of men, which is called Helots, of whom a great multitude tills the fields of the Lacedæmonians, and discharges the duty of slaves. — Nature impels (us) to favour those who are entering upon the same dangers which we have gone through. — Nature gave either strength or fleetness to those animals whose food it was to live on other animals. — We see that the blessings which we possess, the light which we enjoy, and the breath which we draw, are given and imparted to us by God.

um et litteræ. — Augustus Alexandria quo Antonius cum Cleopatra confugio, brevis (tempus) (ablat.) potior. — Numida plerumque lac et ferinus caro vescor.

Salus homo non veritas solum sed etiam fama nitor. — Plerique nimius indulgentia in liberi suis utor. — Juvenis gaudeo equus canisque. — Ferinus rabies sum sanguis gaudeo et vulnus. — Jason aureus vellus potior. — Tu virtus decet potius quam sanguis nitor.

Annulus Marcellus simul cum corpus Hannibal potior Salapia litteræ mitto is nomen compositus. — Sum genus quidam homo, qui Helos voco, qui ingens multitudo ager Lacedæmonius colo, servusque munus fungor. — Natura fero, ut is faveo, qui idem periculum qui ego perfungor ingredior. — Qui bestia is sum cibus ut alius genus bestia vescor, aut vis natura do, aut celeritas. — Commodum qui utor, luxque qui fruor, spiritusque qui duco, a Deus ego do atque impertio video.

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Remark 1. *Utor, fruor, fungor, potior, and vescor*, are occasionally found in prose writers with an accusative. This is the reason of the construction with the participle in *dus* passive; as, *utendum est tem-*

*pus*, where otherwise the gerund only would be allowed. (Consult remarks on the Syntax of the Gerund, § 2.)

*Remark 2.* *Dignor*, as a passive, "I am thought worthy," takes also an ablative; as, *Honore dignantur*. "They are deemed worthy of honour."

*Remark 3.* *Potior* governs, in good writers, a genitive also, especially in the phrase *rerum potiri*, "to obtain supreme dominion." Cicero, when he employs this verb to express the acquisition of sovereignty or political power, uniformly joins it with a genitive; as, *potiri regni, potiri civitatis*, &c. (*Crombie, Gymnasium*, vol. 2, p. 226.)

*Remark 4.* *Glorior* is also joined with the preposition *de*, when it signifies "to boast," and with *in* when it signifies "to place one's glory in anything." Thus, *Propter virtutem recte laudamur, et in virtute jure gloriamur*. "We are deservedly praised on account of virtue, and we justly place our glory in virtue."

*Remark 5.* *Utor* takes an ablative case, in apposition with the name of the thing or person used, to denote the character or purpose in or for which they are employed; as, *Tu me consiliario fideli usus es*. "Thou hast made use of me as a faithful adviser."—*Sofilo Lacedæmonio Hannibal usus est doctore*. "Hannibal made use of Sofilus, the Lacedæmonian, as an instructor."

XII. The adjectives *dignus*, *indignus*, and *fretus* take an ablative case; as, *Dignus honore*. "Worthy of honour."—*Indignus luce*. "Unworthy of the light."—*Fretus deis*. "Relying on the gods."

XIII. The adjectives *alienus*, *præditus*, and *contentus* are commonly reckoned along with these; but *alienus* belongs to Section VII., and *præditus* and *contentus* to Section VI.

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| <p>1. <i>Chabrias performed many exploits worthy of remembrance.—Relying on your intelligence, I discourse more briefly than the subject requires.—Bear a mind worthy of praise.—They are men in name, not in reality, who do things unbecoming a man.—Who would call him a gentleman who is unworthy of his family?—I rely upon the advice of this person.</i></p> | <p><i>Chabrias multas res memoriam dignus gero.—Fretus intelligentia vester, dissero breviter, quam causa desidero.—Gero animus laus dignus.—Sum homo nomen tantum, non res, qui homo indignus facio.—Quis generosus dico hic, qui indignus genus sum?—Hic consilium fretus sum.</i></p> |
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2. *It is unworthy of God to do anything in vain and without a motive. — The virtue of excellent men is worthy of imitation, not of envy. — I think the man who has no sense of shame worthy not only of blame, but even of punishment. — Most persons, trusting to their talent, think and speak at once; but certainly they would speak considerably better if they took one time for thinking, another for speaking. — He appears not only ungrateful, but unworthy of all divine and human aid.*

*Frustra ac sine causa quis facio, Deus indignus sum. — Excellens homo virtus imitatio non invidia dignus sum. — Qui non pudet hic ego non reprehensio solum, sed etiam pœna dignus puto. — Plerique, ingenium fretus, simul et cogito et dico: sed certe idem ille bene aliquantum (ablat.) dico, si alius sui tempus ad cogito, alius ad dico sumo. — Non solum ingratus verum etiam omnis opis divinus humanusque indignus videor.*

*Remark 1. Alienus is even more frequently joined with ab than with the ablative alone. If used in the sense of "disinclined," "hostile," the preposition is rarely wanting; as, Animum habere alienum ab aliquo. — Homo alienus a literis. — In the sense of "unsuitable to," the ablative, either alone or with ab, may be used.*

*Remark 2. In the sense of "disinclined," "hostile," the dative is also sometimes used with alienus; as, Id dicit, quod illi causæ est maxime alienum. (Cic.) In the sense of "unsuitable to," we find it also joined with a genitive; as, Quis alienum putet ejus esse dignitatis. (Cic., de Fin., 1, 4.)*

*Remark 3. Dignus has in the poets, but not in good prose writers, a genitive, like the Greek ἄξιος. — Fretus with the dative is doubtful. (Consult the commentators on Livy, 6, 13.)*

XIV. With verbs of removing, keeping at a distance, delivering, and others that imply a separation, generally compounded with a (*ab, abs*), *de, e (ex)*, the ablative is used either alone or with one of these prepositions.

1. *Marius, in his seventieth year, being dragged from a bed of reeds in which he had hidden himself, was led to the prison of Minturnæ by order of the duumvir. — Publius Lænas hurled Lucilius from the Tarpeian rock. — The children of the proscri-*

*Marius, annus septuagesimus, extrahitur arundinetum, in qui (acus.) sui abdo, in carcer Minturnensis jussus duumvir perduco. — P. Lænas Lucilius saxum Tarpeius dejicio. — Proscriptus*



bed, excluded from their paternal property, were also prohibited from the right of suing for honours.—The agents of Sylla being in search of Cæsar to put him to death, he changed his garments, and stole by night from the city.

2. The ibises avert pestilence from Egypt, by killing and consuming the winged serpents.—The Lacedæmonians desisted from their long contention, and spontaneously yielded to Athens the supremacy of the sea.—By my own grief, O Romans, I warded off from you and your children devastation, conflagration, rapine.—The Porcian law removed the rod from the bodies of all Roman citizens.

liberi, excludo paternus opis (*plur.*), etiam peto (*gerundive*) honor jus prohibeo.—Conquiro minister (*ablat. absol.*) Sulla Cæsar ad nex, mutatus vestis (*ablat. absol.*), nox urbs elabor.

Ibis avertō pestis ab Ægyptus quum volucris anguis interficio atque consumo (*indic.*).—Lacedæmonius de diutinus contentio desisto, et suus sponte Atheniensis imperium maritimus principatus concedo.—Cædes a tu liberique vester, Quiris, vastitas, incendium (*plur.*), rapina (*plur.*), meus dolor luctusque depello.—Porcius lex virga (*plur.*) ab omnis civis Romanus corpus removeo.

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XV. With *exsolvere*, *exonerare*, and *levare*, the ablative alone is to be preferred.

Manlius repeatedly said that the treasures of Gallic gold were hidden by the senators; and that, if that matter were exposed, the people might be released from their debt.—Depart as a friend; relieve the city of a perhaps groundless fear.—These expiations, performed according to the Sibylline books, in great measure freed the minds of the Romans from superstitious fear.

Manlius thesaurus Gallicus aurum occulto a Pater jacio, isque res si palam fio exsolvo plebs æs alienus possum.—Amicus abeo; exonero civitas vanus forsitan metus. — Hic (*plur. neut.*) procuratus ex liber Sibyllinus magnus ex pars levo religio animus Romanus.

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XVI. The verbs which denote a difference, such as *differre*, *discrepare*, *distare*, *abhorrere*, with *alienare* and *abalienare*, are rarely found without a preposition.



XVII. When a separation from *persons* is spoken of, the preposition *ab* must always be used.

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|---|--|
| <p>1. <i>Poets have raised a question, what that might be in which they themselves differed from orators.—Thy plans will not differ at all from mine.—Cato, when he gave his opinion in the senate, was accustomed to discuss grave topics of philosophy, remote from forensic use.—Malevolent persons, ignorant of my steadiness, endeavoured to alienate my affections from thee.</i></p> <p>2. <i>There is great danger lest the knights, if they should obtain nothing, would be entirely alienated from the senate.—The life of man is very widely removed from the life of brutes.—Artifices must be taken away, and that mischievous cunning, which wishes that itself appear to be prudence, but is very widely removed from it.—His rashness is so great that it does not differ much from insanity.</i></p> | <p>Poeta quæstio affero, quisnam sum ille in qui ipse differo (<i>subj.</i>) ab orator.—A meus ratio non abhorreo tuus.—Cato, quum in senatus sententia dico (<i>subj.</i>), locus gravis ex philosophia tracto soleo, abhorrens ab hic usus forensis.—Malevolus homo, ignarus meus constantia, conor alieno a tu voluntas meus.</p> <p>2. Summus sum periculum ne eques, si nihil impetro (<i>perf. subj.</i>), plane alieno (<i>pres. subj.</i>), a senatus.—Homo vita longè disto a victus bestia.—Astutia tollendus sum, isque malitia, qui volo sui video sum prudentia, sed disto ab is plurimum.—Temeritas is tantus sum ut non multum abhorreo ab insania.</p> |
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*Remark 1.* To the general head which we have just been considering, under sections XIV.–XVII., may be referred the words which denote origin; namely, *naseor* and its participle *natus*, *ortus*, *prognatus*, *oriundus*; and the poetical *satus*, *eretus*, *editus*, all of which sometimes take a substantive without a preposition in the ablative, sometimes with *a*, *ex*, or *de*.

*Remark 2.* *Defendere* signifies properly, like *prohibere*, “to keep apart;” so that either that which is protected, or that against which it is defended, may be put in the accusative; as, *defendere nimios ardores solis ab aliquo*, or *defendere aliquem a nimis ardoribus solis*.—We may also say, poetically, *defendere nimios ardores solis alicui*, using the dative, by a species of Hellenism, for the ablative.—*Prohibere* is less frequently used with the same construction; as, *a quo periculo prohibete rempublicam*. (*Cic., Leg. Man., 7.*)

*Remark 3.* *Abdico* is used either with a pronoun and the ablative; as, *abdicare se magistratu*; or with the accusative; as, *abdicare præturam*.

*Remark 4.* Poets, in imitation of the Greek, use the genitive instead of the ablative with verbs of separation, &c. ; as, *levare laborum* (*Plaut.*) ; *desine querelarum* (*Horat.*) ; and with adjectives of similar signification ; as, *opercum vacuus* ; *liber laborum*, &c.

XVIII. The ablative is used with *esse*, or with a substantive without *esse*, to express a quality, provided the substantive have an adjective, or adjective pronoun, joined with it ; as, *Agésilæus statura fuit humili*. “Agésilæus was of low stature.”—*Vir summo ingenio*. “A man of the highest talent.”

XIX. This subject has already been treated of in the construction of the genitive case (*Sections VI.–IX., page 91*).

XX. The ablative is used with adjectives, &c., in the comparative degree, instead of *quam* with the nominative, or in the construction of the accusative with the infinitive, instead of *quam* with the accusative of the subject. Thus,

*Cicerone nemo Romanorum fuit eloquentior*. “No one of the Romans was more eloquent than Cicero.”

*Neminem Romanorum Cicerone eloquentiorem fuisse, veteres judicant*. “The ancients judged that no one of the Romans was more eloquent than Cicero.”

1. *Nothing is more lovely than virtue.—What is better, or what more exalted, than goodness and beneficence?—Silver is less valuable than gold, gold than virtues.—What can be greater than the sun?—Tullus Hostilius was not only unlike the last king, but was even fiercer than Romulus.—Light is swifter than sound.*

2. *Who can speak of the institutions of our forefathers better than thou, Scipio, since thou art thyself of most illustrious ancestry?—No man with more taste*

*Nihil sum amabilis virtus.—Quis sum bonus, aut quis præstans, bonitas et beneficentia?—Viliis argentum aurum, virtus aurum.—Quis possum sum sol magnus?—Tullus Hostilius non solum proximus rex dissimilis, sed ferox etiam Romulus sum.—Lux sonitus velox sum.*

*Quis tu potius Scipio de majores institutum dico (perf. subjunct.) quum sum (subj.) clarus ipse majores?—Nemo eleganter*

than Scipio, diversified the intervals of business with leisure.—Long labour would be superfluous in our studies, if it were impossible to find out anything better than what has gone before.—We are seeking justice, a thing much more precious than any gold.—Nothing is more commendable, nothing more worthy of a great and illustrious man, than mildness and clemency.

3. The things which I have said are clearer than the sun itself.—A shameful flight from death is worse than any death.—What is more disgraceful than inconstancy, levity, fickleness?—No place ought to be more pleasing to thee than thy country.—Nothing is more inconstant than the common people, nothing more uncertain than the inclinations of mankind.

Scipio intervallum negotium otium dispungo.—Supervacuus fore in studium longus (*compar.*) labor, si nihil licet bonus invenio præteritus.—Justitia quæro, res multo omnis aurum carus. Nihil laudabilis, nihil magnus et præclarus vir dignus placabilitas ac clementia.

Is qui dico sol ipse clarus sum.—Turpis fuga mors (*genit.*) omnis sum mors malus.—Quis sum inconstantia, mobilitas, levitas turpis?—Nec locus tu ullus dulcis sum debeo patria.—Nihil sum incertus vulgus, nihil obscurus voluntas (*sing.*) homo.

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XXI. If the thing surpassed, &c., be in any other case than that of the subject, *quam* must be used; as,

*Maluit servire gloriæ suæ quam opibus.* “He wished rather to be subservient to his own glory than to riches.”

*Facilius ediscimus versus quam prosam orationem.* “We get verses by heart more easily than prose.”

*Pluris quam decem millibus emerunt.* “They bought it for more than ten thousand.”

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XXII. As a general rule, *quam* should be used wherever any ambiguity can arise from the use of the ablative.

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1. The Roman people saw nothing with more pleasure than the elephants with their towers, which, Nihil libenter populus Romanus aspicio, quam elephantus cum turris suus, qui, non sine sensus

not without a consciousness of captivity, followed the victorious horses with humbled necks. — The multitude, at other times violent in its passions, fierce and fickle, when seized with a groundless superstition are more obedient to their prophets than their generals. — The multitude of (Persian) soldiers, almost effeminately adorned, was more conspicuous for luxury than appropriate armour.

2. Xerxes was defeated by the counsel of Themistocles more than by the arms of Greece. — The hypocrisy of those who do many things that they may seem beneficent, is more allied to falsehood than to liberality. — If thy neighbour has a better horse than thine is. — In order that thou mayest be able to boast that a much braver man than thou art has been slain by thee.

captivitas, submissus cervix, victor equus sequor. — Multitudo alioqui impotens, sævus, mutabilis, ubi vanus religio captus sum, bene vates quam dux suus pareo. — Turba miles, muliebriter propemodum colo, luxus magis decorus arma conspicuus sum.

Vinco Xerxes Themistocles magis consilium, quam arma Græcia. — Simulatio is qui ut beneficus video multus facio, vanitas sum conjunctus quam liberalitas. — Si vicinus tuus bonus equus habeo quam tuus sum. — Ut gloriior possum multo fortis, quam ipse sum, vir abs tu occido.

*Remark 1.* *Quam*, with the nominative or accusative, is often found where the ablative might have been used; as, *Melior est certa pax quam sperata victoria*; or, *Meliorem esse certam pacem putabat quam speratam victoriam*.

*Remark 2.* The construction of *alius* with an ablative, instead of *ac* or *quam*, is poetical; as, *Si accusator alius Sejano fuit*. (*Phædr.*).

*Remark 3.* It is given as a rule by Scheller and other grammarians, that after a comparative, the latter of the two subjects compared should, if *quam* be employed, be put in the same case with the former subject of comparison. This rule, however, though generally, is not universally correct. It is true in those cases only in which the predicate is applicable to both subjects; and in these instances both nouns are dependant on the same verb expressed or understood. For example, we cannot say *Utor Cicerone, doctiore quam Sallustio*, "I am intimate with Cicero, a more learned man than Sallust;" but *quam est Sallustius*. The reason is, Cicero and Sallust are not the subjects of one and the same predicate, the person speaking not being intimate with Sallust, though he is with Cicero. In like manner, if we say "I gave the book to Titus, a wiser man than Sempronius," we cannot render it *Tito sapientiori quam Sem-*

*pronio librum dedi*; but *quam Sempronius est*, the book being given to Titus only. (*Crombie, Gymnasium*, vol. 2, p. 20.)

*Remark 4.* In accordance, therefore, with the principle laid down in the preceding remark, we are to explain such a construction as the following: *Ego hominem callidiorem vidi neminem quam Phormionem* (*Ter.*), not by a kind of attraction, as Zumpt and others do, but on the ground of the same thing's being predicated of each, and the substantives, therefore, depending on one and the same word, namely, *vidi*, expressed in the first clause, and understood in the second.

*Remark 5.* *Quam* is often omitted after *minus*, *plus*, and *amplius*, except when joined with a dative; as, *In eo prælio ceciderant minus duo millia civium*; *plus quingentos colaphos infregit mihi*, &c.

*Remark 6.* Yet and still, with comparatives, are expressed in the best writers by *etiam*; in later authors by *adhuc*. Thus, *Punctum est quod vivimus, et adhuc puncto minus*. (*Seneca.*)

XXIII. When the degree of different qualities possessed by the same subject is expressed by adjectives; in other words, when the comparison is between the predicates, both are put in the positive with *magis quam*, or else in the comparative with *quam*. Thus, we can say, *Magis eloquens quam sapiens*, or *eloquentior quam sapientior*.

XXIV. If the compared predicates be verbal, *quam* only can be used; as, *Pompeius plura bella fecit quam cæteri legerunt*. "Pompey has waged more wars than the rest (of men) have read of."

1. *A pestilence, more threatening than destructive, turned away the thoughts of men from public contests.—Alexander pursued the enemy more prudently than eagerly.—The Romans waged certain wars more valiantly than successfully.—It did not escape the observation of Hannibal, that the enemy were likely to prosecute the affair with more heat than prudence.*

*Pestilentia minax quam perniciosus cogitatio homo a certamen publicus avertit. — Alexander hostis prudenter quam avide persequor. — Romanus bellum quidam fortiter quam feliciter gero. — Hannibal (accus.) non fallo, ferociter quam consultò res hostis gesturus sum.*

2. *The besieged engaged in battle more fiercely than steadily: for*

*Obsessus acriter quam constanter prælium in eo: quippe ut Ma-*



when they see the standards of the Macedonians wheeled around, they suddenly halt.—The design of Mazaces was not more sagacious in its plan than fortunate in its issue; all, to a man, were slain with their general.—The battle was more fierce in assault and courage than regular in arrangement. — Marseilles, more faithful than prudent, delayed for a time the haste of Cæsar.

cedo signum circumago video (indic.), repente sisto gradus.—Consilium Mazaces non ratio (ablat.) prudens, quam eventus (ablat.) felix sum: ad unus omnis cum ipse dux interficio.—Acer impetus atque animus (plur.) quam compositus ullus ordo, pugna sum.—Festinatio Cæsar aliquamdiu moror Massilia, fides (ablat.) bonus quam consilium (ablat.) prudens.

XXV. The excess or deficiency of one thing, compared to another, is expressed in the ablative.—*Paulo, multo, quo eo, quanto, tanto, altero tanto* ("twice as much"), *aliquanto, multis partibus, hoc, nihilo*, are to be considered as ablatives of this kind. Thus,

*Hibernia dimidio minor est quam Britannia.* "Ireland is less than Britain by a half."

*Homines, quo plura habent, eo cupiunt ampliora.* "The more men have, the more do they desire."

1. *The sun is many times larger than the earth.—A true friend loves himself nothing more than he does his friend.—The more difficult anything is, the more honourable (is it).—They seem to give good advice who admonish us, that the more exalted we are, the more humbly we bear ourselves.—The Stoics appear to me to have carried forward the limits of duty a little farther than nature could wish.*

Sol sum multus pars magnus quam terra.—Verus amicus nihilum plus sui ipse quam amicus diligo.—Qui quis sum præclarus, hic difficilis.—Rectè præcipio video, qui moneo, ut quantus superior sum (subj.), tantus ego gero (subj.) submisè.—Stoicus ego video finis officium paullum longè, quam natura volo, profero.

2. *The air is denser the nearer it is to the earth.—The higher the sun, the less is the rainbow.—By how much the happier every*

Is crassus aër sum, qui terra (plur.) prope.—Is parvus sum arcus, qui altus sum sol.—Tantus brevis omnis tempus, quan-

period is, by so much the briefer is it.—The towers on the walls of Babylon are higher by ten feet than the wall.—Augustus bore the deaths of his family a good deal more patiently than their disgrace.

3. The Sicilians sometimes make their month longer by a single day, or by two days.—How much more widely the rule of duty extends than (that) of law!—The road by which all travelled was as long again, but it abounded with everything.—I affirm this to thee, that thou art in no greater danger than any one of us.—How small does the sun appear to us, which astronomers affirm to be more than eighteen times greater than the earth!

tus felix sum.—Turre in murus Babylon deni pes quam murus altus sum.—Aliquantum patienter mors quam dedecus (plural) suus fero Augustus.

Siculus nonnunquam unus dies longus mensis facio, aut biduum.—Quantus latè officium patet quam jus regula!—Via qui omnis commeo alter tantus longus sum, sed omnis res abundans (sum).—Hic tu confirmo, nihilum tu nunc magnus in discrimen sum quam quivis ego.—Sol, qui mathematicus amplius duodeviginti pars confirmo magnus sum quam terra, quantulus ego video!

## V. VOCATIVE CASE.

I. The Vocative stands in no close connexion with either nouns or verbs, but is inserted (usually after a clause, unless for the sake of strong emphasis) to express the object to which our words are addressed.

II. It is often joined with interjections, but not necessarily, and with O! only in passages of strong emotion.

Obs. 1. The nominative is used in apposition with the vocative; as, *Nate, meæ vires, meæ magna potentia solus* (Virg.); i. e., *qui solus es*.—*Salve primus omnium parens patriæ appellate*. (Plin.)

Obs. 2. The Latin writers, after the example of the Greeks, sometimes use the nominative for the vocative; as, *Audi tu, populus Romanus*. (Liv., 1, 24.)

Obs. 3. On the other hand, the vocative is sometimes, but very rarely, and in poetry, put in apposition with the nominative of

the second person singular ; as, *Sic venias hodie.* (*Tibull.*, 1, 7.)—*Stemmate quod Thusco ramum millesime ducis.* (*Pers.*, 3, 28.)

O Goddess, be propitious, and lighten our toil.—Hear, Jupiter; hear, Pater Patratus of the Alban people; hear, thou Alban people.—What shall I teach thee, my Rufus?—Good heavens! what is there long in the life of man?—Ah my labour's undertaken in vain!—Ah fallacious hopes! Ah my vain thoughts!

O Dea, sum (*subj.*) felix, nosterque levo labor.—Audio, Jupiter; audio, pater patratus populus Albanus; audio, tu populus Albanus.—Quis tu doceo, meus Rufus?—O deus bonus! quis sum in homo vita diu?—O frustra susceptus meus labor!—O spes fallax! O cogitatio inanis meus!

Remark 1. The phrases *macte virtute csto*, *macti virtute este*, are ranked by some grammarians under the construction alluded to in *Obs.* 3.

Remark 2. Sometimes, when the reference is to more than one person, a single individual only is mentioned, as the more prominent personage. Thus, *Quid est, Cotta, quid tacetis?* "What is the matter, Cotta, why art thou and thy friend silent?"

Remark 3. In like manner, the plural verb occasionally appears with *aliquis*; as, *Aperite aliquis actutum ostium.* (*Terent.*, *Ad.*, 4, 4, 24.)

## CONSTRUCTION OF PLACE.

See page 148.

## CONSTRUCTION OF PREPOSITIONS.

See *Latin Lessons*, Part I., p. 247, seq.

## CONSTRUCTION OF TIME.

I. *Continuance of Time* (or "Time how long?") is put in the accusative; the *point of Time* (or "Time when?") is expressed by the ablative. Thus,

*Mansit paucos dies.* "He stayed a few days."

*Venit eadem nocte.* "He came the same night."

## 1. Continuance of Time.

1. A field, when it has rested for many years, is wont to yield more abundant produce.—The covetous man is tormented for nights and days.—There is no one so old who does not think that he may live a year.—No man has it clearly ascertained that his riches are going to remain to him a single day.—Pythagoras lived twenty years at Crotona.—They who have been many years bound with chains, step the more slowly.

2. Dionysius was tyrant of Syracuse thirty-eight years.—A city was once besieged by the whole of Greece for ten years.—Certain little creatures live (only) a single day.—Socrates passed thirty days in prison, and in expectation of death.—The name of the Pythagoreans flourished so much, for many ages, that no others were thought learned.—Augustus did not sleep, at the most, more than seven hours, and those not uninterrupted, but waking three or four times in that interval.

Ager, quum multus annus quiesco, uber fruges affero soleo.  
—Avarus dies noxque crucior.  
—Nemo sum tam senex, qui sui annus non puto possum vivo.—Nemo exploratus habeo, divitiæ suus sui permansurus sum unus dies.—Pythagoras annus viginti Crotona (*genit.*) vivo.—Tarde ingredior is, qui ferrum (*sing.*) vincio multus annus.

Duodequadraginta annus tyrannus Syracusæ sum Dionysius.  
—Decem quondam annus urbs obsideo ab universus Græcia.—Quidam bestiola unus dies vivo.—Socrates triginta dies in carcer, et in exspectatio mors exigo.—Multus sæculum sic vigeo Pythagoreus nomen ut nullus alius doctus video.—Augustus non amplius quum plurimus (*neut. accus.*) quam septem hora dormio, ac ne is quidem continuus, sed ut in ille tempus spatium ter aut quater expergisco (*imperf. subj.*).

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II. When a term not yet expired is spoken of, an ordinal may be used, in which case the Latin present answers to the English perfect, and the imperfect to the pluperfect.

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Mithradates, who in one day killed so many Roman citizens, has

Mithradates, qui unus dies tot civis Romanus trucidat, ab ille

reigned from that time three-and-twenty years.—King Archelaus had been in possession of Cappadocia fifty years.—Nestor had lived to the third generation.—Italy had been laid waste in the Punic war for twelve years.

tempus annus jam tertius et vicesimus regno.—Rex Archelaus quinquagesimus annus Cappadocia potior.—Nestor tertius ætas homo vivo.—Punicus bellum duodecimus annus Italia uro.

III. *Old*, applied to the years of human life, is rendered in Latin by *natus*, with an accusative of time ; as, *Puer tres annos natus*. “A boy three years old.”

Alexander died thirty-three years and one month old.—Dionysius usurped dominion at the age of twenty-five.—Cato the elder died at the age of eighty-five years.—Hamilcar led Hannibal with him into Spain, aged nine years.—Arganthonius came to the throne at the age of forty years, reigned eighty, and lived one hundred and twenty years.

Decedo Alexander, mensis unus, annus tres et triginta nascor.—Dionysius, quinque et viginti annus nascor, dominatus occupo.—Cato major, annus quinque et octoginta nascor, excedo e vita.—Hamilcar suicum in Hispania duco Hannibal annus novem nascor.—Arganthonius ad imperium quadraginta annus nascor accedo, octoginta annus regno, et centum et viginti vivo.

Remark 1. The ablative is rarely used of the duration of time ; as, *Scriptum est a Posidonio triginta annis vixisse Panætium, posteaquam libros de officiis edidisset* (Cic., Off., 3, 2) ; and again, *Vixit annis undetriginta*. (Sueton., Calig., 59.)

Remark 2. The prepositions *per*, *ad*, *in*, *intra*, *inter*, are frequently joined with the accusative of time, to make the expression more emphatic ; as, *Quem per annos decem aluimus*. (Cic.)—*Si ad centesimum annum vixisset*. (Id.)—*Inter decem annos*. (Id.)

Remark 3. In place of *natus* with the accusative, the genitive alone is sometimes employed ; as, *Cato primum stipendium meruit annorum decem septemque*. (Nep.)—*Valerius Corvinus annorum trium et viginti consul est factus*. (Eutrop.) In such cases as these, some writers suppose *homo*, *vir*, *adolescens*, or *puer*, to be understood.

## 2. The Point of Time.

1. Who is there that can believe that Apollo answered Pyrrhus in Latin ? Besides, Apollo had already ceased to make verses in Pyr-

Quis sum qui credo, Apollo Latine Pyrrhus respondeo ? Præterea, Pyrrhus tempus jam



rhos' time.—The Arabs, Phrygians, and Cilicians, because they chiefly practise the pasturage of cattle, traverse the plains and mountains in summer and winter.—The troops assembled, according to command, in the beginning of spring.—The male deer have horns, and alone of animals lose them every year, at a stated time in the spring.—The catching of thunnies is from the rising of the Pleiades to the setting of Arcturus; in the rest of the season they lie in the bottom of the deep waters.

2. Augustus died on the fourteenth day before the Calends of September, at the ninth hour of the day, in the seventy-sixth year of his age.—Alexander the Macedonian died in his thirty-third year.—The temple of the Ephesian Diana was burned the same night on which Alexander was born.—Let the ground rest on a holyday, let the ploughman rest.—Death hangs over us every hour.

Apollo versus facio desino.—Arabs, et Phryx, et Cilix, quod pastus pecus maxime utor, campus et mons hiems et æstas peragro.—Ver primus, ad edictum, copia convenio.—Cervus mas cornu habeo, solusque animal, omnis annus, status ver tempus amitto.—Thynnus captura sum a Vergiliæ exortus ad Arcturus occasus; reliquus tempus lateo in gurgis imus.

Obeo Augustus decimus quartus (ante) Calendæ Septembris, hora dies nonus, septuagesimus et sextus ætas annus.—Alexander Macedo tertius et tricesimus annus mors obeo.—Qui nox nascor Alexander, idem Diana Ephesius templum deflagro.—Lux sacer requiesco humus, requiesco arator.—Mors ego omnis hora impendo.

Remark 1. It must be observed, however, that the point of time must be contemporary with the tense of the verb with which it is connected, otherwise the rule does not hold good; and it is the more necessary to attend to this, as the young scholar is apt to be misled by the idiom of our language. Thus, "He invited me to dine with him next day in the gardens." *Secum in hortis die postero ut pranderem invitavit.* Here *die postero* and *pranderem* are contemporary circumstances. But if we turn the verb *pranderem* into a noun, the state of the words expressive both of time and place must be changed. Thus, *Ad prandium me in hortos invitavit in posterum diem*, where *in hortos* and *in posterum diem* are connected with *invitavit*; as, "He invited me to dinner into the gardens for or against the next day." *Postero die* would imply that the invitation itself took place the next day.—(Crombie, *Gynnasium*, vol. 2, p. 10.)

Remark 2. "By day," "by night," are expressed by *interdiu*, *noc-*

*tu*; but the ablatives *die*, *nocte*, are not uncommon. The two phrases may be combined, *die ac nocte*; *die noctuque*; *nocte et interdiu*.—"In the evening" is *vesperi* or *vespere*, from the old word *vesper*, *vesperis*.

Remark 3. *In tempore*, or *tempore* alone, is used for "in good time."—*Ludis* is used without a preposition, as denoting a point of time, for *tempore ludorum*; *Latinis* for *tempore Latinarum feriarum*; *gladiatoribus* for *tempore ludorum gladiatorum*; *comitiis* is less frequent. (*Drakenb. ad Liv.*, 2, 36.)

Remark 4. *Bello* was said, as well as *in bello*, especially if joined with an adjective or genitive; as, *bello Latino*, or *bello Latinorum*; *pugna Cannensi*, or *in pugna Cannensi*.—The preposition *cum* fixes the time more precisely. Thus, *solis occasu*, "at sunset;" but *cum solis occasu*, "as soon as ever the sun was set."

IV. The time *before* and time *after* may be expressed by the ablative, followed by *ante* and *post*, or by the same prepositions governing an accusative of the time. Thus, we may say *post tres annos*, or *tres post annos*, *decessit*; or *tribus annis post*, or *tribus post annis*.

V. The ordinal numerals may be used, in the case just referred to, as well as the cardinal. Thus, we may say, *post tertium annum*, or *tertium post annum*, and *tertio anno post*, which by no means imply that three complete years have passed.

VI. *Ante* and *post*, when thus placed after the noun, may govern an accusative of the event from which the time is reckoned. Thus,

*L. Sextius primus de plebe consul factus est, annis post Romam conditam trecentis duodenonaginta.* "Lucius Sextius was the first that was made consul from the plebeians, in the three hundred and eighty-eighth year from the founding of Rome."

Obs. *Ante* and *post*, when governing the accusative, are frequently placed between the noun of time and the adjective; as, *patesos ante menses*; *aliquot post menses*; *tertium ante diem*.—They are even found in the ablative; as, *ante annis octo*; and *post* is sometimes placed before such ablatives as have obtained an adverbial signification; as, *post aliquanto*; *post non multo*; *post paulo*; though more commonly in the contrary order.

1. Numa Pompilius was very many | Numa Pompilius annus permul-  
years before Pythagoras.—Ho- | tus ante sum quam Pythago-

mer was many years before Romulus.—Themistocles did the same (thing) which Coriolanus had done twenty years before.—Carthage was founded eighty-two years before Rome.—The body of Alexander was transferred to Memphis, and thence a few years after to Alexandria.—Have regard also to those judges who, many ages after, will judge concerning thee.

2. Lælius had a conversation concerning friendship a few days after the death of Africanus.—The first Olympiad was established one hundred and eight years after the laws of Lycurgus.—Titus Lartius was appointed dictator about ten years after the first consuls.—By reckoning the years of the kings, it may be discovered that Pythagoras first reached Italy nearly one hundred and forty years after the death of Numa.—Socrates, on the last day of his life, discoursed at large upon the immortality of the soul; and a few days before, when he might easily have been delivered from prison, refused.

ras.—Homerus annus multus sum ante Romulus.—Themistocles facio idem, qui viginti annus ante facio Coriolanus.—Condo Carthago octoginta duo annus ante quam Roma.—Corpus Alexander Memphis (accus.), et inde pauci post annus Alexandria transfero.—Servio is iudex, qui multus post sæculum de tu iudico.

Lælius sermo de amicitia habeo pauci dies post mors Africanus.—Centum et octo annus post Lycurgus lex primus pono Olympias.—Dictator instituo decem fere annus post primus consul Titus Lartius.—Regius annus dinumeratus (ablat. absol.) intelligo possum, annus fere centesimus et quadragesimus post mors Numa primum Italia Pythagoras attingo.—Socrates supremus vita dies de immortalitas animus multus (accus. plur. neut.) dissero, et pauci ante dies, quum facile possum (subj.) educo e custodia, nolo.

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VII. When *quam* with a verb is added to *post* and *ante*, we may either say *tribus annis postquam venerat*, or *post tres annos quam venerat*, or *tertio anno postquam venerat*, or *post annum tertium quam venerat*, or else, with the ablative alone, omitting *post*; as, *tertio anno quam venerat*; all in the same sense, "three years after he came."

VIII. Instead of *quam*, we may use *ex quo* and *quum* without *post*, or else the relative may be employed, agreeing with the preceding ablative ; as, *Ipse octo diebus, quibus has litteras dabam, cum Lepidi copiis me conjungam*. "I will join the forces of Lepidus in eight days from the date of this letter."

*The consul in person so urged the work, that, on the forty-fifth day after the timber had been felled, the ships, equipped and tackled, were launched into the water.—Aristides was recalled to his country five years after he had been expelled.—Tyre was taken in the seventh month after it had begun to be besieged.—Cæsar defeated Pharnaces, son of Mithradates, in a single battle, in four hours after he came in sight.—Gymnasia were invented many centuries before philosophers began to prate in them.—The death of S. Roscius is announced to Chrysogonus on the fourth day after he was slain.—A sudden disaster occurred two days after these things were done.*

*Consul ipse ita insisto opus (dat.) ut dies quadragesimus quintus quam ex sylva detraho (subj.) materia, navis, instructus et armatus, in aqua deduco (subj.).—Post annus quintus quam expello Aristides, in patria revoco.—Tyrus, septimus mensis quam oppugno cœptus sum, capio.—Pharnaces, Mithradates filius, Cæsar quatuor qui in conspectus venio hora unus profligo acies.—Sæculum multus ante gymnasium invenio, quam in hic philosophus garrio cœpi.—Mors S. Roscius, quatrimum qui is occido, Chrysogonus nuncio.—Accido repentinus incommum biduum qui hic gero.*

IX. The length of time *before* the present moment is expressed by *abhinc*, with the accusative or ablative, according as duration or a point of time is intended ; as, *abhinc annos tres*, or *abhinc triginta diebus*.

X. *Paucis his diebus* signifies "a few days ago ;" but *paucis illis diebus*, "a few days before the time spoken of."

*Demosthenes, who lived nearly three hundred years ago, said that the Pythia took Philip's part.—Car-*

*Demosthenes, qui abhinc annus prope trecenti sum, Pythia cum Philippus facio dico.—Carthago*



*thage was destroyed when it had stood six hundred and sixty-seven years, one hundred and seventy-seven years ago.—As to what Flavius says, that I gave security more than twenty-five years ago for Cornificius, I wish thou wouldst take pains to ascertain whether it be so.—If Cneius Pompey had lived five hundred years ago, death would have extinguished envy, and his exploits would rest on the glory of an immortal name.*

*diruo, quum sto (subj.) annus sexcenti sexaginta septem, abhinc annus CLXXVII.—Qui pro Cornificius ego abhinc amplius annus XXV. spondeo dico Flavius, volo (subj.) do (subj.) opera ut investigo summe ita.—Si Cneius Pompeius abhinc annus quingenti sum (subjunct.), mors extinguo invidia, resque is gestus sempiternus nomen gloria nitor.*

XI. The ablative expresses the length of time *in* which, the accusative with *intra* the limit *within* which, an action or event was accomplished. The ordinal numbers are often used for the cardinal.

*The planet Saturn completes its revolution in about thirty years; the planet Jupiter completes the same revolution in twelve years.—The tide happens twice in the space of twelve hours.—The children of Orestes, expelled by the Heraclidæ, after fifteen years took possession of the island of Lesbos as their abode.—The army of Alexander, in the space of seventeen days, surmounted Caucasus, which divides Asia with a continued chain.—Pompey in forty-nine days added Cilicia to the Roman empire.—Many have abdicated the dictatorship within twenty days.*

*Saturnus stella XXX. fere annus cursus suus conficio; Jupiter stella idem signum orbis annus XII. conficio.—Æstus mare bis accido hora duodecim spatium.—Excludo ab Heraclidæ Orestes liberi, quintus decimus annus sedes capio Lesbos insula.—Exercitus Alexander XVII. dies spatium Caucasus supero, qui Asia perpetuus jugum divido.—Pompeius undequingagesimus dies ad imperium Populus Romanus Cilicia adjungo.—Multus intra vicesimus dies dictatura sui abdicō.*

XII. The accusative with *in* expresses the point or



duration of time *for or against* which; *ad* the time at which anything is done.

*Pythius invited Canius to supper for the next day.—The eclipses of the sun are predicted for many years.—He wishes me to be ready at the appointed hour.—I will pay the money at the Greek Calends.—The auction was fixed for the month of January.—We wish the consulship for thee for the ensuing year.*

*Pythius ad cœna Canius invito in posterus dies.—Sol defectio prædico in multus annus.—Volo me præsto sum ad hora destinatus.—Pecunia solvo ad Græcus Calendæ.—Auctio constituo in mensis Januarius.—Opto tū in proximus annus consulatus.*

### CONSTRUCTION OF PLACE.

I. Names of cities denoting the place *where*, and being, at the same time, of the singular number, and first or second declension, are put in the genitive; as, *Cicero Romæ consul erat*. “Cicero was consul at Rome.”

II. If, however, the names of cities denoting the place *where* be of the third declension, or plural number, they are put, not in the genitive, but the ablative; as, *Carthagine Suffetes, sive judices, Athenis Archontes, quotannis creabantur*. “At Carthage, Suffetes or judges, at Athens Archons, were created annually.”

III. The construction of the names of countries and islands will be given after that of names of cities.

1. *The largest libraries were formerly at Alexandria and Pergamus.—Alexander died at Babylon.—There was a certain Argyræus at Gades, who reigned eighty years.—The most celebrated oracle of all Greece was at Delphi.—Dionysius the tyrant, being expelled from Syracuse, taught boys at Corinth.—Artemisia, the wife of Mausō-*

*Alexandrea et Pergamus magnus olim bibliotheca sum.—Babylon Alexander morior.—Sum Argyræus quidam Gades, qui LXXX. regno annus.—Delphi sum clarus totus Græcia oraculum.—Dionysius tyrannus, Syracusæ expello, Corinthus puer doceo.—Artemisia, Mausolus, Caria rex, uxor, nobilis*

lus, king of Caria, made that noble sepulchre at Halicarnassus.

2. Some of the Greeks affirm that painting was invented at Sicyon; others, at Corinth.—There are often such varieties in the weather that it is different at Rome and at Tusculum.—Lysander was accustomed to say that the most honourable abode of old age was at Lacedæmon.—Timoleon destroyed, from the foundation, the citadel which Dionysius had built at Syracuse.—Alcibiades was born at Athens, a most splendid city.

ille Halicarnassus facio sepulcrum.

Græcus, alius Sicyon, alius Corinthus reperio affirmo pictura.—Tempestat tantus dissimilitudo sæpe sum, ut alius Roma, alius Tusculum, sum.—Lysander dico soleo, Lacedæmon sum honestus domicilium senectus.—Timoleon arx Syracusæ, qui munio Dionysius, a fundamentum disjicio.—Alcibiades nascor Athenæ, splendidus civitas.

*Remark 1.* We have given the preceding rule respecting the names of places in conformity with the usual language of grammarians. The truth is, however, that what we here call the genitive and ablative are merely one and the same case, namely, the old *locative*, or case that indicates *place*. In Zend and Sanscrit we discover in several instances a species of alliance between the genitive and locative, and the one appearing for the other. The same remark holds good with reference to the Latin; and as, in this language, the genitive of the first and second declension only appears with a locative meaning, not that of the third declension nor of the plural number, the opinion has been advanced that the Latin genitive of the first two declensions is derived from an ancient locative.

*Remark 2.* It would seem, therefore, from what has just been stated, that when the first declension lost its old genitive in *ā-s*, the dative (in origin a locative) was compelled also to supply the place of a genitive. In the second declension, the form in *o-i*, which belongs properly to the locative (corresponding to the Greek *ο* and *οι*), and of which examples still remain, as *populoi Romanoi*, underwent a twofold change. It lost, in the one instance, the vowel that marked the ending; as, *domino*; while, in the other, it dropped the stem-vowel, and retained the ending; as, *domini*: the former of these settled down into a dative, the latter into a genitive.

*Remark 3.* The view just taken of the Latin cases frees that language from a gross absurdity of syntax invented by the grammarians. According to them (and we have been compelled, by custom, to adopt their language in the present work), the name of a town is put in the genitive where the question is “*where?*” provided that name be of the first or second declension and of the singular number; but “if it be of the third declension or plural number, the name is put in the ablative!” The truth is, what the grammarians mistake for a genitive in the one case, and for an ablative in the

other, is in both instances virtually the same, namely, a locative, and the error has arisen from confounding similar forms. (*Bopp, Vergleich. Gramm.*, p. 229.)

Remark 4. It may be as well to remark, before concluding, that the locative refers not only to place, as its name imports, but also to the point of time conceived as space, and to the state, condition, or circumstances made up of time and place.

IV. The names of places are put in the accusative when motion *unto* or *towards* is indicated; as, *Venit Romam*. "He came to Rome."—*Profectus est Athenas*. "He set out for Athens."

1. *Æsop was sent by Cræsus to Delphi, unto the oracle of Apollo.*—*The consul Lævinus led his legions to Agrigentum, which was occupied by a strong garrison of the Carthaginians.*—*Curius Dentatus brought four elephants to Rome.*—*Dion besought Dionysius to send for Plato to Syracuse.*—*The Achæans, being driven by the Heraclidæ from Laconia, took possession of the abodes which they now occupy; the Pelasgi migrated to Athens.*

2. *Darius, not ignorant with how valiant an enemy he had to do, commands all the auxiliaries of distant nations to be brought together unto Babylon.*—*The Egyptians seek Apis with their heads shaved; when found, he is conducted to Memphis.*—*The senators, who thought they should never be free from plots while Hannibal lived, sent ambassadors to Prusa, unto King Prusias.*—*Phæbidas the Lacedæmonian, when he was leading an army to Olynthus, marched through Thebes.*

*Æsopus, a Cræsus, Delphi, ad Apollo oraculum mitto.*—*Lævinus consul Agrigentum, qui teneo a Carthageniensis validus præsidium, legio duco.*—*Curius Dentatus quatuor elephantus Roma duco.*—*Dion obsecro Dionysius ut Plato Syracusæ arcesso.*—*Achæi ab Heraclidæ ex Laconia pello, is occupo sedes qui nunc obtineo: Pelasgi Athenæ commigro.*

*Darius, haud ignarus quam cum strenuus hostis res sum (imperf. subj.), omnis longinquus gens auxilium Babylon contraho jubeo.*—*Ægyptius, derasus caput, Apis quæro; invenio Memphis duco.*—*Pater conscriptus, qui, Hannibal vivus (ablat. absol.), nunquam sui sine insidiæ sum existimo, legatus Prusa, ad rex Prusias mitto.*—*Phæbidas Lacedæmonius, quum exercitus Olynthus duco (subj.), iter per Thebæ facio.*

*Remark.* The preposition *ad* is sometimes used to denote "to the vicinity of," or "as far as;" thus, *Cæsar in Galliam contendit et ad Genevæm pervenit*, "as far as."—*Ad Soram traductæ legiones*, "to before Sora."

V. The place *whence* is put in the ablative without a preposition; as, *Fugit Corintho*. "He fled from Corinth."—*Migravit Athenis*. "He migrated from Athens."

*Cæsar departed from Tarraco, and came by land to Narbo, and thence to Massilia.—Timolcon, when he saw that, on account of the length of the war, not only the country, but the cities were depopulated, sent for colonists from Corinth. — The Etesian (winds) are most adverse to those who sail from Alexandria. — Cimon set out from Athens for Lacedæmon.—Mummius returned from Corinth to Rome, loaded with many treasures.—Pompey sets out from Luceria for Canusium, and thence for Brundisium.*

*Cæsar Tarraco discedo, pes (ablat. plur.) Narbo, atque inde Massilia pervenio.—Timoleon, quum propter diuturnitas bellum non solum regio, sed etiam urbs desertus video, Corinthus colonus arcesso. — Etesia is, qui Alexandria navigo, adversus sum.—Cimon Athenæ Lacedæmon proficiscor. — Mummius Roma, multus opes onero, Corinthus redeo.—Pompeius Luceria proficiscor Canusium, atque inde Brundisium.*

VI. With names of countries the preposition *in* or *ad* is required, when motion towards is indicated. The poets, however, and, in imitation of them, Tacitus, use the names of nations in the accusative, without a preposition; as, *Nos hinc ibimus Afros*. (*Virg.*)—*Ipse præceps Iberos, ad patrium regnum pervadit*. (*Tac.*)

VII. It is a deviation from rule when names of countries, like those of cities, are used without prepositions, or names of cities with *in*, *ab*, *ex*. The preposition *ab* is most commonly used by Cicero in this way; as, *Ab Epidauro Piræum advectus.—Ab Epheso in Syriam profectus*.

VIII. The names of the smaller islands are in gen-



eral construed like the names of cities; and this remark applies not only to those which have cities of the same name, as *Delos*, *Rhodos*, but to others also.

IX. The larger islands, *Sardinia*, *Creta*, *Sicilia*, *Britannia*, &c., are subject to the same rule as names of countries. Cicero, however, has *Inde Sardiniam cum classe venit*. (Or. pro Leg. Manil.)

1. *Darius, king of the Persians, conveyed an army across from Asia into Europe, and made war on the Scythians. — Most persons have written that Themistocles, during the reign of Xerxes, crossed over into Asia. — Cato brought the poet Ennius from Sardinia. — When he was setting out for Italy, he sent Servius Galba into Gaul. — He collected a large fleet from Asia, the Cyclades, Corcyra, Athens, Pontus, Bithynia, Syria, Cilicia, Phœnicia, and Egypt.*

2. *Besides these, he expected two other legions with Scipio from Syria, archers from Crete, Lacedæmon, Pontus, and Syria. — Conon lived most (of his time) at Cyprus, Iphicrates in Thrace, Timotheus at Lesbos. — Æschines retired from Athens, and betook himself to Rhodes. — Lycurgus departed for Crete, and there passed a perpetual exile. — It has been handed down to remembrance that Latona, after a long wandering, fled to Delos, and there brought forth Apollo and Diana. — The Athenians, in the Persian war, transported all their effects partly to Salamis, partly to Træzen.*

Persa rex Darius, ex Asia in Europa exercitus trajicio, bellumque Scythia infero. — Plerique scribo, Themistocles regnans Xerxes (*ablat. absol.*), in Asia transeo. — Cato ex Sardinia Ennius poeta deduco. — Quum in Italia proficiscor, Servius Galba in Gallia mitto. — Magnus ex Asia, Cycladesque insula, Corcyra, Athenæ, Pontus, Bithynia, Syria, Cilicia, Phœnice et Ægyptus classis cogo.

Præter hic exspecto cum Scipio duo alius legio ex Syria; sagittarius ex Creta, Lacedæmon, Pontus et Syria. — Conon plurimus (*neut.*) Cyprus vivo, Iphicrates in Thracia, Timotheus Lesbos. — Æschines Athenæ cedo, et sui Rhodus confero. — Lycurgus Creta proficiscor, ibique perpetuus exilium ago. — Prodo memoria, Latona ex longus error confugio Delus, atque ibi Apollo Dianaque pario. — Atheniensis, bellum Persicus, suus omnis (*neut.*) partim Salamis, partim Træzen asporto.



*General Remarks on the Construction of Place.*

*Remark 1.* The English prepositions *at* or *in* are not always the signs of the question *when?* or of motion or rest in the place; and hence the idiom of the English and that of the Latin language do not in this respect precisely agree. Thus, we say, "Phaëthon fell into the Po *in* Italy." The Latins more correctly said, "Phaëthon fell *into* Italy, *into* the Po." *Phaëthon in Padum in Italiam cecidit.* And again; *Domitii filius transit Formias, currens ad matrem Neapolim.* (*Cic., Ep. ad Att., 9, 3.*) "To his mother *at* (to) Naples."

*Remark 2.* A similar difference of phraseology obtains when motion *from* a place is signified. Thus, "He removed from his farm at Capua into the island of Sardinia." *Capuâ ex agello in Sardiniam migravit.* "He removed *from* Capua." The expression in English would lead the junior scholar to render it *Capuæ* or *ad Capuam*, which latter phraseology could only be admitted when the circumstance is expressed by a distinct clause; as, *Quem ad Capuam habebat.*

*Remark 3.* The preposition is used if the name of a city has an adjective; as, *Proficisci ad doctas Athenas.*

*Remark 4.* The words *urbs*, *oppidum*, *locus*, when in apposition with names of towns, as the place where anything occurs, may be in the ablative without *in*, though the name of the place be in the genitive; as, *Archias Antiochiæ natus est, celebri quondam urbe et copiosa.* "Archias was born at Antioch, a once celebrated and populous city."

*Remark 5:* If *oppidum* or *urbs* come before the proper name, they take *in*, and the name of the place is also in the ablative; as, *in urbe Roma.*—When the place *to* or *from* which is spoken of, the proper name follows the case of the appellative noun; as, *ad urbem Ancyram; ex urbe Roma.*—The English construction "city of Rome" is very uncommon in prose. We have an instance, however, in Cicero (*Ep. ad Att., 5, 18*): *Cassius in oppido Antiochiæ cum omni exercitu, &c.*

X. *Domus* and *rus* are construed like the names of towns; as,

*Manet domi.* "He remains at home."

*Domum abiit.* "He has gone home."

*Vivit ruri.* "He lives in the country."

*Abiit rus.* "He has gone to the country."

Obs. 1. *Rure*, according to the best usage, is "from the country;" *ruri*, "in the country."

Obs. 2. *Domi* also takes the genitives *meæ, tuæ, suæ, nostræ, vestræ*, and *alienæ*.—*Domus*, the other form of the genitive singular, means "of a house."

XI. *Humus*, *bellum*, and *militia* are construed in a

similar way in the genitive, with verbs of both motion and rest ; as, *humī jacēre* ; *projicere humī*.—*Humī* means “on the ground.” *Bellī* and *militiæ* are used only in connexion with *domī* ; as, *Vel bellī vel domī*. “Either in the field or at home.”—*Domī militiæque*. “At home and in the field.”

1. *Manlius spent his youth in the country.*—*Quinctius was a man of patrician family, who, being lame from a wound, had determined to pass his life in the country.*—*Tullus Hostilius thought that the bodies of the youths would be more healthy in service than at home.*—*Why did Marius, in his seventh consulship, die, an old man, in his own house ? Why did Cinna, of all men the most cruel, enjoy absolute power so long ?*

2. *In the field, Lælius looked up to Scipio as a god ; at home, Scipio honoured Lælius as a parent.*—*The saying of Plato is too sublime for us, lying on the earth, to raise our eyes to it.*—*The mother of Darius, when the news of Alexander's death was brought her, put on mourning, and, tearing her hair, threw her body on the ground.*—*When Tullius shall have returned from the country, I will send him to thee.*—*He who comes from home knows not whether he is going to return home.*—*We nowhere live more conveniently than at home.*

*Manlius rus juvena ago.*—*Quinctius patricius vir gens sum qui, quum ex vulnus claudus sum, rus ago vita constituo.*—*Credo Tullus Hostilius salubris militia quam domus juvenis corpus fore.*—*Cur Marius, septimus consul, domus suus senex morior ? Cur omnis crudelis Cinna tamdiu règno ?*

*Militia Scipio ut deus colo Lælius ; domus Lælius observo in parens locus Scipio.*—*Plato vox altus sum quam ut is ego, humus stratus, suspicio possum.*—*Darius mater, perlatus fama (ablat. absol.) de Alexander mors, vestis lugubris sumo, laeeratusque crinis (ablat. absol.) humus corpus abjicio.*—*Quum Tullius rus redeo mitto is ad tu.*—*Qui domus venio, nescio an domus redeo.*—*Nusquam commodè vivo (pass. impers.) quam domus.*

*Remark 1.* If any other adjective than *meus, tuus, &c.*, is joined to *domus*, it is better to use a preposition ; as, *in domo pudica*.

*Remark 2.* *Domum* and *domo* also take, though not uniformly, the

pronouns *meus, tuus, &c.*, without the addition of a preposition; as, *domum meam venit*; *domo sua egressus est*.—Nor is it uncommon for *domum* to be used with a genitive, without the preposition *ad* or *in*; as, *Venisti domum Roscii*. (*Cic., Rosc. Com., 9*)—*Pomponii domum venisse dicitur*. (*Id., Off., 3, 31.*)

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## VERBS.

### PASSIVE VOICE.

I. If a verb does not govern an accusative in the active voice, it can have no passive but impersonally. Thus we can say, *Resisto tibi*, "I resist thee;" but in the passive, *Tibi resistitur*, "thou art resisted;" not *tu resisteris*. So, again, *Noces mihi*, "thou hurtest me;" but in the passive, *Nocetur mihi*, "I am hurt;" not *ego noceor*.

1. *Cæsar* more readily promised the soldiers of Antony life and pardon than they were persuaded to implore them.—Young men ought to fix their thoughts on great objects, and strive for them with undiverted zeal, which they will do with so much firmer a mind, because that age is not only not envied, but even favoured.—Men chiefly envy their equals or inferiors; but even superiors are sometimes envied.

2. I was never less pleased with myself than yesterday; for, in complying with the wishes of young men, I forgot that I was an old man.—I was pleased with my edict, he with his.—It was a great kindness that thou didst not kill me at Brundisium, I confess it; though there was no one of those that were with thee who did not think that I ought to be spared.—The enemy were

*Cito* vita veniaque miles Antonianus Cæsar promitto, quam ille ut is precor persuadeo.—Juvenis magnus specto, et ad is rectus studium debeo contendere; qui is firmus animus facio, quia non modo non invideo ille ætas, verum etiam faveo.—Invideo homo maxime par aut inferior; sed etiam superior aliquando invideo.

Ego ego nunquam minus quam hesternus dies placeo; qui, dum obsequor adolescens, ego senex sum obliviscor.—Meus ego placeo edictum, ille suus.—Magnus beneficium, quod non ego Brundisium interficio, fateor; quadquam nemo sum is qui tum tucum sum, qui ego non censeo (*subj.*) parco oportet.—Hostis tantum in ager vasto

injured only by desolating their fields and making conflagrations.	(gerundive) et incendium facio (gerundive) noceo.
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II. The passive verb has frequently a reflective sense, corresponding with the middle voice of the Greeks; as, *delector*, "I delight myself;" *fallor*, "I deceive myself;" *feror*, "I throw myself;" *pascor*, "I feed myself;" *versor*, "I turn myself," or "I find myself," or "I am;" *crucior*, "I torment myself."

1. *Alexander orders the prefect of the Thessalian cavalry to join himself to Parmenio, and execute with alacrity whatever he commanded.—Sisygambis threw herself at the feet of Alexander; apologizing for her ignorance of the king, whom she had never seen before.—Everything which is tender fastens itself upon the nearest (objects), and grows up in their likeness: hence boys have often exhibited the manners of their nurses and pedagogues.—Cæsar, when he was kept prisoner by the pirates, never ungirded himself, or took off his shoes by night or by day.*

2. *Hedgehogs prepare food against winter, and, rolling themselves upon the apples lying on the ground, carry them off, fixed to their spines, to their nests.—The blood diffuses itself through the veins into the whole body.—It is a question whether the world goes round while the earth stands still, or the earth turns while the world stands still.—About to die, he throws himself into the midst of the foe.*

*Præfectus eques Thessalus Parmenio conjungo jubeo Alexander, et qui is impero (pluperf. subj.) impigre exsequor.—Sisygambis Alexander pes advolvo, ignoratio nunquam antea visus rex excuso.—Proximus applico omnis qui tener sum, et in is similitudo (accus.) cresco: inde sæpe nutrix et pædagogus puer refero mos.—Cæsar, quum a pirata retineo, nunquam, aut nox aut dies, aut excalceo aut discingo.*

*Præparo hiems herinaceus cibus (plur.), ac voluto super jaceo pomum, affigo spina porto in cavea arboreus.—Sanguis per vena in omnis corpus diffundo.—Quæro utrum mundus, terra sto (ablat. absol.), circumeo, an, mundus sto, terra versor.—Mорий fero in medius hostis.*



*Remark.* The passive was originally a reflexive voice, an agent either acting upon himself or being acted upon by some external object, but still the agent himself denoting in both cases the limit or extent of the action. As, however, a subject is more frequently acted upon from without than acts upon itself, the voice in question gradually assumed the name of *passive*, and its reflexive meaning began to be regarded as a peculiarity in syntax.—The Latin deponents afford clear proof of the correctness of this doctrine, some of them retaining their old reflexive meaning under an active signification, others having both an active and passive meaning. (*Weissenborn, Lat. Gramm.*, p. 160.)

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## USE AND CONNEXION OF TENSES.

### 1. *Present.*

I. The present tense denotes that an action is going on, or, in other words, it is used to indicate the continuance of an act; as, *ædificat*, “he builds;” *domus ædificatur*, “the house is building.”

1. *Pompey wished me to come to Capua and aid the levy, in which the colonists of Campania are by no means freely answering (to his call).—We are wandering about destitute, with our wives and children; we repose our hopes upon the life of a single man, yearly afflicted with a dangerous disease.*

Ego Pompeius Capua venio volo, et adjuvo delectus, in qui parum prolixè respondeo Campanus colonus.—Vagor egeo cum conjux et liberi; in unus homo, quotannis periculose ægrotus, anima positus omnis noster spes habeo.

2. *I will say no more of those things, for I am aggravating my grief by recurring to it.—The difference there is between a husbandman reaping and sowing, exists also between him who has acquired a friend and is acquiring one.—Ye are bringing unto me a distinguished cause.*

Hic omitto; augeo enim dolor retracto (*gerund.*).—Qui intersum inter meto agricola et sero, hic inter is qui paro amicus et qui paro.—Præclarus causa ad ego defero.

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II. Anything that is wont to take place, and general custom, if still existing, may be expressed in this tense; as, *Apud Parthos signum datur tympano, et non*



tuba. "Among the Parthians the signal is given by the drum, and not by the trumpet."

III. Those truths which are at all times true, are generally expressed in this same tense; as, *Ad penitendum properat, cito qui judicat*. "He hastens to repent who decides hastily."

IV. It follows, from what has been said, therefore, that the present is employed to denote not only the continuance, but also the *repetition of an act*.

1. *Not even those things which appear confused and uncertain happen without a plan, however sudden they may be.—In the same way as so many rivers do not change the taste of the sea, so the assault of adversity does not alter a brave man's mind.*

2. *As no injury is done to the gods by those who pull down temples or melt down statues, so everything is tried in vain which is done petulantly or proudly against a wise man.—When the supremacy in all things is in the power of one man, we call him a king; and the state of that commonwealth a monarchy.*

Ne ille quidem qui video confusus et incertus, sine ratio, quamvis subitus sum, accido. — Quem admodum tot amnis non muto sapor mare, ita adversus impetus res vir fortis non muto animus.

Ut ab hic qui templum diruo, aut simulacrum conflo, nihil deus noceo, ita quisquis fio in sapiens petulanter, superbeve, frustra tento. — Quum penes unus sum omnis summa res, rex ille unus voco, et regnum is respublica status.

IV. What has just been said respecting the meanings of the present tense, as regards the continuance and the repetition of an act, applies as well to the passive as the active voice.

1. *Since the Upper Sea is in a state of blockade, I shall sail by the Lower, and make for Crotona or Thurii.—These crimes are partly preparing, and even now under consideration.—All other*

Quoniam mare superus obsideo, inferus navigo, et Croto peto aut Thurii. — Hic scelus partim paro et jam cogito. — Cæteri ad

things shall be referred to the senate, which you see is in the act of being summoned.

2. They were so thunderstruck, and kept looking by stealth at one another in such a manner, that they seemed not to be undergoing exposure by others, but to be exposing themselves.—I think the republic undone, both by its own wounds, and by the medicines which are in preparation.—When the senate was terrified by the groans of so many thousand dying, Sylla replied, “Let us attend to our business, senators; a few seditious persons are suffering death by my order.”

senatus refero, qui jam voco video.

Sic obstupeo, sic furtim nonnunquam inter sui adspicio, ut non jam ab alius indico, sed indico sui ipse video.—Ego amissus respublica puto, cum vulnus suus, tum medicamentum is qui paro.—Quum senatus tot mille moriens gemitus exterreo (*pluperf. subj.*), Sylla, “Hic (*accus. neut.*) ago,” inquam, “pater conscriptus, pauculus seditio-  
sus meus jussus occido.

Remark 1. Historians and poets sometimes describe past actions in this tense, in order to give animation to the discourse, by bringing them, as it were, under immediate observation. Thus Livy: *Ad equites dictator advolat, obtestans ut ex equis descendant. Dicto parvum, desiliunt ex equis, provolant in primum, et pro antesignanis parmas objiciunt.* “The dictator flies to the cavalry, beseeching them to dismount from their horses. They obeyed; they dismount, fly forward to the front,” &c.

Remark 2. The Latin present, joined with an adverb or other expression of past time, including the past and the present, has the force of a perfect; as, *Jampridem cupio Alexandream visere.* “I have long had a desire to visit Alexandria.” The imperfect obtains in the same way the force of the pluperfect; as, *Dudum a te literas expectabam.* “I had expected not long since a letter from thee.”

## 2. Imperfect.

I. The Latin imperfect indicative is used like the English compound tense formed by the auxiliary and participle (*I was speaking*), to express an action or state continuing and not completed, at some given point of time.

1. The soldiers were more fit for march than battle, and were has- Miles iter quam prælium aptus sum, raptimque arma capio;

tilly arming themselves ; others had climbed to the summit of the mountain, to look thence on the army of the enemy ; the majority were bridling their horses.—The cohort, which was keeping watch before the tent of the king, had begun to arm, fearing lest it might be the beginning of a greater tumult.

2. In the beginning of history, the command of tribes and nations was in the power of kings.—Would it have been beneficial to Marcus Crassus to know, when he was flourishing in the greatest wealth, that he must perish ignominiously beyond the Euphrates?—Miltiades said that the enemy's courage would be damped if they perceived that they dared fight against them with so small forces.—When an island was rising in the Ægean Sea, the sea foamed, and a smoke arose from the depth.

alius in jugum mons evado, ut hostis agmen inde prospicio ; equus plerique fræno.—Cohors qui excubo ad tabernaculum rex, veritus ne magnus motus principium sum, armo sui cœpi.

Principium res, gens natioque imperium penes rex sum.—Marcusne Crassus utilis sum, tunc quum magnus opes fortunaque (plur.) floreo, scio sui trans Euphrates cum ignominia sum pereor ? (gerund.) — Miltiades hostis fore tardus dico, si animadverto audeo adversus sui tam exiguus copia dimico.—Quum insula in Ægæus mare surgo, spumo mare et fumus ex altus fero.

II. Hence the imperfect is often used of actions frequently repeated, of manners, customs, and institutions formerly existing ; as, *Socrates dicebat*. “Socrates used to say.”—*Anseres Romæ publicè alebantur in Capitolio*. “Geese were publicly nurtured at Rome in the Capitol.”

1. *Clodius used to say that men were mad who said that we must be careful of (our) dignity, that we must consult the welfare of the republic.* — *Domitius, the tribune of the commons, propo-*

*Clodius is qui dico dignitas sum servio (gerund), respublica consulo (gerund) insanio dico.* — *Domitius, tribunus plebs, lex*

sed a law, that the people should create the priests, whose vacancies their colleagues previously used to fill up.

2. *Pythagoras used to tranquillize the agitations of his mind with the lyre.—Gather up and preserve the time, which heretofore used to be stolen away or to slip through thy hands.—Julius Cæsar was very skilful in arms and horsemanship, patient of labour to an incredible degree; on the march he used to go before, sometimes on horseback, but more frequently on foot.*

fero, ut sacerdos, qui antea collega sufficio, populus creo.

Pythagoras perturbatio animus lyra compono.—Tempus qui adhuc aut surripio aut excido, colligo et servo.—Arma et equito (*gerund*) peritus Cæsar, labor ultra fides patiens sum; in agmen nonnunquam equus, sæpius pes (*plur.*) anteo.

*Remark 1.* It is often optional whether we will describe the duration of an action by the imperfect, or simply declare its past existence by the aorist: we may say, *Socrates solitus est dicere*, as well as *solebat*; the former expression declares a fact, the latter represents the continuance and repetition of the act.

*Remark 2.* The perfect may be used of a continued action, if its continuance is not the circumstance which it is meant to bring emphatically into view. But the imperfect can never be employed, unless the action be really continued or repeated. This tense, however, does not necessarily imply that the action *remained* imperfect. Its completion may be inferred from the connexion.

*Remark 3.* In writing letters, the Romans used the imperfect tense to denote what was going on at the time when they wrote, putting themselves, as it were, in the place of the person who received the letter, and using the tense which would be proper when it came to his hands; as, *Novi nihil erat apud nos, siquidem certa tibi afferri vis.—Quæ ad eum diem quum hæc scribebam audiveramus, inanis rumor videbatur. Dicebant tamen, &c.*—The perfect was used of an event not extending beyond a single point of time; as, *Eo factum est* (it happens), *ut epistolæ tuæ rescriberem aliquid* (that I am writing). Some modern writers imitate this practice of the ancients, others do not: the ancients themselves did not invariably observe it.

### 3. *Aorist Sense of the Perfect.*

The perfect indicative, both active and passive, has in Latin, besides its signification of an action completed in present time, that of an aorist: in other words, it is used to relate events simply as happening in past

time, without reference to their having been completed or not completed in respect to each other. Thus,

*Itaque Cæsar armis gerere rem constituit, exercitum finibus Italiæ admovit, Rubiconem transiit, Romam et ærarium occupavit, Pompeium cedentem devicit, fugientem persecutus est, &c.*

This is expressed in English by the use of the past tense, "*Cæsar determined, marched,*" &c.

1. *Phæbidas, the Lacedæmonian, seized the citadel which is called the Cadmea, as he was leading his army to Olynthus, and marching through Thebes.—Pyrrhus perished, being struck by a stone, as he was besieging Argos, a town in the Peloponnesus.—Julius Cæsar accused of extortion Cornelius Dolabella, a man of consular rank, and who had enjoyed a triumph, and on his acquittal determined to retire to Rhodes.*

2. *Cæsar became, at last, rather slow to fight battles, thinking that he should not acquire so much by victory as he might lose by misfortune.—Nero commanded his name to be enrolled without delay in the list of harpers offering their services; and, having cast his lot into the urn with the rest, came on in his turn.—Hannibal always came off superior, as often as he engaged with the Romans in Italy.*

Phæbidas Lacedæmonius, quum exercitus Olynthus ducō, iterque per Thebæ facio, arx oppidum, qui Cadmea nomino, occupo.—Pyrrhus, quum Argos oppidum oppugno in Peloponnesus, lapis ico intereo.—J. Cæsar Cornelius Dolabella, consularis et triumphalis vir repetundæ postulo, absolutusque (*ablat. absol.*) Rhodus secedo statuo.

Tempus extremus ad dimico (*gerund*) cunctans fio Cæsar, nihil sui tantus acquirō victoria opinor, quantus aufero calamitas possum.—Nero, sine mora, nomen suus in album profiteor citharædus jubeo adscribo, sorticulaque in urna cum cæteri demitto (*ablat. absol.*), intro ordo suus.—Hannibal, quotiescunque cum Romanus congregior in Italia, semper discedo superior.

*Remark.* It is laid down as a rule by some grammarians, that when the leading verb is in the *perfect*, and *ut* follows with the subjunctive, the present of the subjunctive must be used; but that, when the leading verb is in the *aorist*, the imperfect subjunctive is to be employed. Thus, *Misit legatos ut petant pacem*, "He has sent ambassadors to sue for peace;" but *Misit legatos peterent pacem*,



"He *sent* ambassadors," &c. That this, however, is not a safe rule to follow, will appear from the remarks relative to similar tenses (page 171, *seqq.*).

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#### 4. *Future Tenses.*

I. In the use of the Futures, the Latin language is more accurate than our own. When a future action is spoken of, either in the future, or in the imperative, or in the subjunctive used imperatively, and another is joined with it which has not yet come to pass, the latter is also put in the *future*, if the actions are supposed to continue together; in the *future perfect*, if the one must be completed before the other can begin. In English, this verb is often put in the present tense; as, *Faciam si potero*. "I will do it if I can."—*Facito hoc ubi voles*. "Do this when thou pleasest."

II. The following examples will serve to explain what has just been said:

*Adolescentes, quum dare se jucunditati volent, caveant intemperantiam*. "Let the young, when they feel inclined to yield to pleasure, beware of excess."

*Ut sementem feceris ita metes*. "As thou shalt have made thy sowing, so wilt thou reap."

*De Carthagine vereri non ante desinam quam illam excisam esse cognovero*. "I will not cease to be filled with dread of Carthage until I shall have learned that it is destroyed."

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#### *Simple Future.*

*Let him who wishes to obtain true glory discharge the requirements of justice.—We must take care that we do not appear too greatly to extol the praise and glory of those whom we wish to be loved for their good deeds.—In every discussion we should adopt this rule, that it be explained what is meant by the name about which the inquiry is.*

*Qui adipiscor verus gloria volo justitia fungor officium.—Video (gerund) sum ne qui ob benefactum diligo volo, is laus atque gloria nimis effero video.—Omnis in res (plur.) disserendus, hic lex utor (gerund) sum, ut explico quis declaro is nomen de qui quæro.—Qui respublica*

—They who govern the state are bound to take measures that there may be an abundance of those things that are necessary.

guberno, consulo debeo, ut is res copia sum qui sum necessarius.

### Future Perfect.

1. Some say that a wise man will never undertake any public office, unless some necessity shall have compelled him.—When I shall have come to Rome, I will write to thee what I shall have ascertained, and especially respecting the dictatorship.—I will comply with thy request, and will explain what thou wishest, as I shall be able; not, however, like a Pythian Apollo, so that those things which I shall have uttered shall be certain and fixed.
2. I will write many other things to thee as soon as ever I shall have got some leisure.—It will grieve me, not thee, if I shall have done anything foolishly.—If any business shall have brought me where thou art, I will endeavour, if I can in any way, that no one but thou shall perceive my grief.—I approve of no one of the three forms of government by itself, and prefer to them singly that one which shall have been combined out of them all.

Nego aliquis sapiens suscipio ulus republica pars, extra quam si is necessitas cogo.—Roma quum venio, qui perspicio scribo ad tu, et maxime de dictatura.—Gero tu mos (*dat.* and *accus.*), et is qui volo ut possum explico; nec tamen quasi Pythius Apollo, certus ut sum et fixus qui dico.

Multus alius ad tu scribo, quum primum aliquis otium nanciscor.—Ego doleo, non tu, si quis ego stulte facio.—Si qui res ego isto adduco, enitor, si qui modus possum, ut præter tu nemo dolor meus sentio.—E tres republica forma nullus ipse per sui probo, anteponoque singuli ille qui conflo ex omnis.

*Remark 1.* *Fuero* is sometimes used, with the past participle, for *ero*; as, *laudatus fuero* for *laudatus ero*. This, however, is only an attempt to express again, by the auxiliary, the completeness of the action, which is already expressed by the participle of the perfect passive.—The same remark applies to *laudatus fui* for *laudatus sum*, and *laudatus fueram* for *laudatus eram*.—The use of *fui*, however, with the participle instead of *sum*, is very uncommon. (*Crombie, Gymnasium*, vol. 1, p. 338.)

*Remark 2.* The future perfect is sometimes used for the simple future to express haste, the future being thus represented as already past; as, *Mox videro*. "I'll see to it immediately."

III. As in English, according to what has already been remarked, the present tense is often used to express the Latin future, so the pluperfect subjunctive is often used in Latin where the English uses the imperfect; as, *Promisit se scripturum quum primum nuncium accepisset*. "He promised he would write as soon as he should receive intelligence."

1. *Darius marched to the Euphrates, thinking that only would be his which he should be able to seize beforehand by his rapidity. —Amyntas determined to make for Egypt, since he thought that every one would keep, as if possessed by clear right, what he had seized on in that state of affairs.*

Darius ad Euphrates contendo is demum credo fore ipse, qui celeritas præripio possum. — Amyntas, quum in ille status res is quisque qui occupo habeo arbitror, velut certus jus possideo, Ægyptus peto decerno.

2. *Cyrus was warned in a dream that he should take, as a partner to his projects, the first person whom he met on the following day. — Hannibal promised the Gauls that he would not draw his sword before he came into Italy. — I wish that death were an honourable termination to my misfortunes, and that I might not appear to live despised if I gave way to injustice.*

Præmoneo somnium Cyrus, ut qui primus posterus dies obvius habeo, socius cæptum assumo. — Promitto Hannibal Gallus, sui non stringo ante gladius quam in Italia venio. — Utinam emorior (*infin. as noun*) fortuna meus honestus exitus sum, nec vivo contemno video, si injuria concedo.

### *Periphrastic Future.*

IV. The Periphrastic Future is formed from the participle of the future active, with the auxiliary verb *sum*.

V. This tense is employed to denote that some one

is *about to perform* an action, or *meditates* its performance.

VI. The tense of the substantive verb which is joined with the participle (and this participle may be *futurus*, or that of some other verb) fixes the time at which an action is meditated, or is about to take place. Thus,

*Scripturus sum.* "I am about to write," or "I meditate writing."

*Scripturus eram.* "I was about to write."

*Scripturus fueram.* "I had been about to write."

*Scripturus essem.* "I should be about to write."

*Scripturus fuisset.* "I should have been about to write," &c.

VII. In this formation, *sum*, *fui*, *eram*, *fueram*, retain their own force as tenses, and cannot be exchanged for each other, as in the formation of the passive voice.—(Remark 1, p. 164.)

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| <p>1. <i>Many persons do not live, but are about to live, they so procrastinate everything. — If the mind is to perish along with the body, preserve the remembrance of us affectionately and sacredly. — When Deiotarus had turned back from some intended journey, the apartment in which he was going to have lodged, if he had pursued his journey, fell in the next night.</i></p> <p>2. <i>Vedius Pollio used to throw his slaves to be devoured by the lampreys which he was going to eat. — The Romans were going to punish with the severest tortures the Carthaginians who besieged Saguntum. — Alexander had been about to make an expedition with a strong force to destroy Athens. — Let the king not</i></p> | <p><i>Multus non vivo, sed sum vivo; ita differo omnis. — Si una sum intereo animus cum corpus, tu memoria noster piè inviolatèque servo. — Deiotarus quum ex iter quidam propositus re-vertio, conclave ille ubi sum maneo, si eo pergo, proximus nox corruo.</i></p> <p><i>Vedius Pollio devorandus servus obicio muræna qui edo sum. — Romanus Poenus, qui Saguntum oppugno, ultimus cruciatus afficio sum. — Alexander excurro cum validus manus sum ad Athenæ delendus. — Ne quis</i></p> |
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allow to pass through his kingdom any army which shall be going to carry on war with the Roman people or their allies.—Sulpicius declared that the next night, from the second hour to the fourth, the moon was going to be eclipsed.

exercitus, qui cum populus Romanus sociusve bellum gero sum, rex per finis regnum suus transeo sino (*imperative*).—Sulpicius pronuntio, nox proximus ab hora secundus usque ad quartus hora, luna deficio sum.

VIII. The future in *rus* with *fuisse* denotes what would have been the consequence of some supposed circumstances; corresponding to the pluperfect subjunctive; as, *Audio eum dicturum fuisse*. “I hear that he would have said.”—Not *eum dixisse*.

Dost thou think that any old woman would have been so mad as to trust to dreams, if they did not sometimes accidentally come true?—Varro says that the Muses, if they wished to speak Latin, would have spoken in the language of Plautus.—Dost thou think that I should have undertaken such labours if I had been going to terminate my glory within the same limits as my life?—Asinius Pollio thinks that Cæsar would have written over again, and corrected his Commentaries.

An tu censeo ullus anus tam delirus sum, ut somnium credo, nisi iste casus nonnunquam concurre?—Varro dico, Musa Plautinus sermo loquor sum, si Latinè loquor volo.—An censeo, ego tantus labor suscipio sum, si idem finis gloria meus qui vita sum termino?—Pollio Asinius Cæsar existimo suus rescribo et corrigo commentarius sum.

IX. The future infinitive in the passive voice must not be expressed by the participle in *dus* (which is not properly a future, but denotes merely what ought to be done), but by the supine in *um*, with *iri*.

X. The future infinitive active, formed, as has already been remarked, by the participle in *rus*, with the verb *sum*, varies according to the number and gender of the object referred to; the future infinitive passive, on the



other hand, is unchangeable, and the accusative connected with it is under the government of the supine.

XI. In the future infinitive passive, therefore (*amatum iri*; *doctum iri*), *iri* is really the infinitive of the passive impersonal *itur*, "things tend." Hence *audio eum doctum iri* is literally "I hear that things tend to teaching him," i. e., "that he is about to be taught." The supine, therefore, remains unchanged, whatever be the gender or number of the substantive; as, *Audio eam doctum iri*; *eas doctum iri*; *eos doctum iri*, &c.

*Dost thou think that Cneius Pompey would have rejoiced in his three consulships if he had known that he was to be killed in an Egyptian desert?—Balbus wrote to me about Antony; I wish thee, however, to know that I am not disturbed by that news, and shall not be now disturbed by any.—Of Pompey I know nothing, and I think that he will be caught if he have not betaken himself on shipboard.—I am in great hope that no time will be added to my command.*

An Cneius Pompeius censeo tres suus consulatus lætor sum, si scio sui in solitudo Ægyptius (*gen. plur.*) trucidō!—De Antonius Balbus ad me scribo; tu tamen scio volo, ego neque iste nuncius (*sing.*) perturbo, neque jam ullus perturbo.—De Pompeius scio nihil, isque nisi in navis sui conféro, excipio puto.—Magnus in spes sum ego (*dative*) nihil tempus prorogo.

**Remark 1.** Neither the active nor the passive voice has a subjunctive of the future. When the expression of futurity is already contained in another part of the proposition, the other subjunctive tenses supply the place of the subjunctive of the future; as, *Illa de re promisit se scripturum, quum primum nuncium accepisset*. Here *accepisset* serves instead of a subjunctive of the future perfect; for in the indicative it would be, *Cum primum nuncium accepero, scribam tibi*.—So in the passive, *Hoc tibi affirmo, si illud beneficium mihi tribuatur, me magnopere gavisurum*; where *tribuatur*, the subjunctive of the present, stands for the future. And again, *Gaudebo si mihi tributum fuerit*; where *fuerit* (from *fuerim*, not from *fucro*) is in like manner used for the subjunctive of the future. The choice of one or other of these subjunctive tenses depends upon the tense of the leading verb in the sentence, and the complete or incomplete state of the action.

**Remark 2.** If no future has gone before, and the construction of the proposition demands the subjunctive, the participle of the future

active is employed for this purpose, along with the proper tense of the verb *sum*; as, *Non dubito quin rediturus sit or fuerit*. "I do not doubt but that he will return."—*Non dubitabam quin rediturus esset or fuisset*.

*Remark 3.* The preceding remarks refer to the mode of supplying the subjunctive future in the active. We now come to the passive.

XII. In the passive voice, as the participle (according to what has already been said) is not properly a future, the place of a subjunctive future may be supplied by a circumlocution of *futurum sit or esset* with *ut*, and in the infinitive by *fore* or *futurum esse* with *ut*, the subjunctive following in both cases. Thus,

*Non dubito quin futurum sit ut laudetur*. "I do not doubt but that he will be praised;" literally, "I do not doubt but that it will come to pass that he be praised."

*Non dubitabam quin futurum esset ut vinceretur*. "I did not doubt but that he would be conquered."

*Spero fore (or futurum esse) ut vincatur*. "I hope he will be conquered."

*Speravi fore (or futurum esse) ut vinceretur*. "I hoped he would be conquered."

XIII. This is the only way of expressing the future passive, if the verb has no supine; as, *Spero fore ut convalescat*. "I hope he will recover;" literally, "I hope it will come to pass that he recover." And again, *Speravi fore ut vellet*. "I hoped he would be willing;" literally, "I hoped it would come to pass that he would be willing."

*One of the ambassadors of the Veientes said to the senate that it was written in an oracular book belonging to the people of Veii, "that Rome would be shortly taken by the Gauls."—Otho had hoped that he would be adopted by Galba, and was expecting it from day to day.—I assure thee*

*E legatus Veientes unus senatus dico, in fata Veientes scribo, "fore ut brevis a Gallus Roma capio." — Otho spero fore ut adopto a Galba isque in dies expecto.—Ille tu affirmo, si res*

*of this, that if thou execute the affair as thou dost purpose, thou wilt be praised by all men.—In the midst of my violent grief, this hope chiefly consoles me, that it will come to pass that the iniquity of men will be repressed, both by the counsels of thy friends and the lapse of time itself.—I hope it will happen.—I do not doubt but that it will be bright.*

*ex sententia gero, fore ut ab omnis collaudo.—Ego in summus dolor maxime consolor spes, fore ut infringo homo improbitas, et consilium tuus amicus et ipse dies (fem.).—Spero fore ut contingo.—Non dubito quin sum ut fulgeo.*

XIV. The perfect of the subjunctive has not the same latitude of meaning as the perfect of the indicative, but is confined to a completed action, and to the present time ; as,

*Multi fuerunt, qui a negotiis publicis se removerint, ad otiumque per-fugerint.* “There have been many who have withdrawn themselves from public affairs, and have taken refuge in retirement.”

XV. The imperfect subjunctive has the force which belongs to the perfect of the indicative, when the latter tense has an aorist meaning, namely, that of relating an event which has occurred in some past time, without reference to its being complete or incomplete ; so that, in a narrative, the imperfect of the subjunctive follows the perfect of the indicative when used in an aorist sense. Thus,

*Mulier tam vehementer lapidem de tecto dejecit, ut regis Pyrrhi caput et galeam perfringeret.* “A woman hurled a stone with so much violence from a house-top that she shattered the head and helmet of King Pyrrhus.

OBS. 1. It will be readily perceived, that when we say, *Puer de tecto decidit, ut crus fregerit*, “The boy has fallen from the roof so that he has broken his leg,” we do not relate an event as happening in past time, but speak of an event as completed at the

present time, and of a state now existing, the consequence of that event.—When, on the other hand, we say, *Puer de tecto cecidit, ut crus frangeret*, “The boy fell from the roof so that he broke his leg,” using the perfect in its narrative or aorist sense, we join the imperfect with it.

Obs. 2. The general usage of the Latin language is constant in observing the distinction which has just been laid down, and it may safely be made the rule in Latin style, although the perfect subjunctive is occasionally used instead of the imperfect, in a narrative of a past event, especially in Livy and Cornelius Nepos.

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## OF SIMILAR TENSES.

I. SIMILAR TENSES are those which relate to the same time, and these only can be made *dependant* on each other by means of particles; as, *ut, ne, quo, quin, quominus, cum, quasi, &c.*; or by the relative and interrogative pronouns and adjectives, *qui, quis, qualis, quantus, &c.*

II. The *present*, the *perfect*, the *future*, and the *periphrastic future* (formed by the present and perfect of *sum*) are in this sense *similar* tenses.

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Present with Present; as, *Nemo tam sine mente vivit, ut quid sit sementis ac messis omnino nesciat.*

Present with Perfect; as, *Quis est tam miser, ut Dei munificentiam non senserit?*

Present with Periphrastic Future; as, *Quotusquisque tam patiens est ut velit discere quod in usu non sit habiturus?*

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Perfect with Present; as, *Atticus fecit, ut vere dictum videatur, sui cuique mores fingunt fortunam.*

Perfect with Perfect; as, *Nulla unquam fuit, liberis amissis, tam imbecillo mulier animo, quæ non aliquando lugendi finem fecerit.*

Perfect with Periphrastic Future; as, *Defectiones solis prædictæ sunt, quæ, quantæ, quando futuræ sint.*

- { Future with Present ; as, *Persuasum est, fore aliquando ut hic mundus deflagret.*
- { Future with Perfect ; as, *Nemo reperietur, qui sit studio nihil consecutus.*
- { Future Perfect with Periphrastic Future ; as, *Si scieris aspidem latere uspiam, et velle aliquem super eam assidere, cujus mors tibi emolumento futura sit, improbè feceris, nisi monueris ne assidcat.*

III. So the perfect in the aorist sense, the imperfect, the pluperfect, and the periphrastic future (formed by the past tenses of *sum*) are *similar*, and may be connected by the same particles as above. Thus,

- { Perfect (aorist) with Imperfect ; as, *Ante senectutem curavi ut bene viverem.*
- { Perfect (aorist) with Pluperfect ; as, *Sol Phaëthonti filio facturum se esse dixit quicquid optasset.*

- { Imperfect with Imperfect ; as, *Unum illud extimescebam, ne quid turpiter facerem vel jam effecissem.*
- { Imperfect with Periphrastic Future ; as, *Non verebar ne mea vitæ modestia parum valitura esset contra falsos rumores.*

- { Pluperfect with Imperfect ; as, *Pavor ceperat milites, ne Scipionis vulnus mortiferum esset.*
- { Periphrastic Future with Imperfect ; as, *Romani legatos missuri erant, qui Hannibalem bello abstinere juberent.*

Obs. 1. When an historian uses the present for the perfect aorist, to transport his reader back to the time of which he is speaking, he often joins an imperfect with this present ; as, *Dat hospiti negotium, ut aliquem reperiret.*—*Legatos mittunt, ut pacem impetrarent.*

Obs. 2. It must be observed that, from the frequent connexion of the perfect with the imperfect of the subjunctive, it became an idiom of the Latin language to use the imperfect, even where a present action was spoken of, even if it were possible to conceive of it as progressive, and therefore as in one part past, even while another continued. Such sentences as *Diu dubitavi num melius sit ; Sæpe mecum cogitavi quidnam causæ sit,* are less in



accordance with the Latin idiom than *Num melius esset* ; *Quidnam causæ esset*, even though the verb be used here as a perfect, and not as an aorist. So with the infinitive mood : *Tantum profecisse videmur, ut a Græcis ne verborum quidem copia vincere-mur.* (*Cic., N. D., 1, 4.*)

### 1. Present with its Similar Tenses.

1. In the epistles of Cicero to Atticus, all things relating to the changes of the republic are so described that (there is) nothing (which) does not appear in them.

— There is not a province, I think, with the exception only of Africa and Sardinia, which Augustus did not visit.—So great is the corruption of bad habit, that the sparks of virtue are extinguished by it, and vices spring up and are confirmed.

2. There are some who have related that Marius fell engaging with Telesinus. — Sisygambis said, “O king, thou deservest that we pray for those things for thee which we prayed for formerly for Darius ; and, as I perceive, thou art worthy of having surpassed so great a king, not in good fortune only, but in equity.”

In Cicero ad Atticus epistola sic omnis de mutatio respublica perscribo, ut nihil in is non appareo.—Non sum provincia, ut opinor, exceptus duntaxat Africa et Sardinia (*ablative absol.*), qui Augustus non adeo.—Tantus sum corruptela malus consuetudo, ut ab is tanquam igniculus virtus extinguo ; ex-oriorque et confirmo vitium.

Sum qui Marius concurreo cum Telesinus occumbo prodo. — Sisygambis, “Rex,” inquam, “mereor ut is precor tu, qui Darius noster quondam precor ; et, ut video, dignus sum qui tantus rex non felicitas solum, sed etiam æquitas supero.”

### 2. Perfect with Similar Tenses.

Nature has lavished so great an abundance of things, that those which are produced appear not to have originated accidentally, but to have been bestowed intentionally.—Silius has done well in having come to terms, for I wished not to disappoint him, and yet

Tantus res ubertas natura largior, ut is qui gigno dono consulto ego, non fortuito nascor, video. —Bene facio Silius, qui transigo, neque enim is desum volo,

*feared what I could do.—I have attained this by my exploits, that I am thought a safe debtor.—Few have been found who have exposed their lives, on behalf of their country, to the weapons of the enemy with no reward in view.*

et quis possum timeo.—Ego res meus gestus hic assequor, ut bonus nomen existimo.—Pauci reperio, qui nullus præmium propositus (*plur. ablat. absol.*) vita suus hostis telum objicio pro patria.

### 3. Future with Similar Tenses.

*I shall find many persons whom I can easily persuade of whatever I wish.—They could not destroy all witnesses, even if they wished; for, as long as the human race shall exist, there will not be wanting some one to accuse them.—I think that Cæsar will take measures to withdraw his troops; for he will gain a victory if he is made consul, and with less criminality than that with which he has entered his native country.—If the conversation of Curio shall produce anything of such a kind that it requires to be written to thee, I will subjoin it to my letter.—As long as Pompey was in Italy, I ceased not to hope; now, even if I must make the trial with danger, I will try at any rate to escape hence.*

Reperio multus qui quisquis volo facile persuadeo.—Testis omnis, si cupio, interficio non possum: nam dum homo genus sum, qui accuso is non desum.—Ego puto Cæsar facio ut præsidium deduco; vinco enim si consul facio, et parvus scelus vinco, quam qui ingredior patria.—Si quis Curio sermo is modus affero, qui ad tu scribo (*participle in dus*) sum, is littera meus adjungo.—Quoad Pompeius in Italia sum, spero non desisto; nunc, si vel periculum experior (*gerund*) sum, experior certe ut hinc avolo.

### 4. Perfect (Aorist) with Similar Tenses.

*Some fathers of families provided by their will that victims should be led to the Capitol, and vows discharged for them, because they had left Augustus alive.—The state was so arranged by the skill of Servius Tullius, that all the distinctions of patrimony, digni-*

Nonnullus paterfamilias testamentum caveo (*imperfect*), ut victima in Capitolum duco, votumque pro sui solvo, quod superstes Augustus relinquo.—Servius Tullius sollertia ita ordino respublica, ut omnis patrimonium, dignitas, ætas,

*ty, age, trades, and offices, were registered.—Hannibal promised the Gauls that he would not draw his sword till he came into Italy.—Other dissensions were of such a kind, O Romans, that they tended not to the destruction, but to the overthrow of the state.—Augustus brought up his daughter and granddaughters in such a way, that he even accustomed them to spinning, and forbade them to say or do anything but what might be inserted in the daily register.*

*ars, officiumque discrimen in tabula (accus. plur.) refero.—Promitto Hannibal Gallus, sui non stringo ante gladius quam in Italia venio.—Alius dissensio sum is modus, Quirites, qui non ad deleo sed ad commuto (gerundives) respublica pertineo.—Filia et neptis ita instituo Augustus ut etiam lanificium assuefacio, vetoque loquor aut ago quisquam, nisi qui in diurnus commentarius refero.*

### 5. Imperfect with Similar Tenses.

*On the other side of the Rhine, Tiberius observed such a mode of life as to take his food sitting on the bare turf, and often to pass the night without a tent.—I did not suppose that when a consul elect was defended by the son of a Roman knight, his accusers would speak of the newness of his family.—This affair made it a very difficult matter to determine what plan to adopt, lest, if he led his troops rather early from their winter-quarters, he should be in straits for provision.*

*Trans Rhenus Tiberius ita vita instituo, ut sedeo in cespes nudus cibus sumo, et sæpe sine tentorium pernocto.—Non arbitror, quum consul designo ab eques Romanus filius defendo, de genus novitas accusator dico.—Magnus hic res difficultas ad consilium capio adfero: ne si maturè ex hiberna copia educo ab res frumentarius laboro.*

### 6. Pluperfect with Similar Tenses.

*Neither by their letter, nor by decree of the senate, had the consuls commanded me what I should do.—If there shall be anything in my commentary which seems indifferent Greek, I will not say what Lucullus said, that he had*

*Consul neque littera neque senatus consultum præcipio ego quis facio.—Si quis sum in Commentarius meus, qui minus Græcus video, non dico, qui Lucullus dico, sui, quo facile*

*purposely scattered some barbarisms in his histories, that he might more easily prove them to be the work of a Roman.—There was a strong west wind, and the soldiers of Alexander had cut down a great deal of wood, that they might make a passage through the rocks: it had been dried by the heat, and, fire being set to it, the wind carried the flame against the faces of the enemy.*

*historia suus probo Romanus homo sum, idcirco barbarus (neut.) quidam dispergo.—Vehemens Favonius sum, et multus materies cædo Alexander miles, ut aditus per saxum facio: hic vapor inaresco, ignisque injectus, flamma in os hostis ventus fero,*

IV. Dissimilar tenses may be made dependant on each other, if the time to which they refer is different. Hence the imperfect and pluperfect may follow the present, when they express a contingency dependant on some condition not actually existing; in English, *would* or *would have*. Thus, *Nemo dubitare debet, quin multos, si fieri posset, Cæsar ab inferis excitaret*, which in present circumstances was impossible. So the perfect aorist may be followed by the present, to express a present result of a past event; as, *Clamores tanti fuerunt, ut eos usque istim exauditos putem*.

V. As the present infinitive does not of itself express time, but only the state of the action, as incomplete, its use is determined by the verb on which it depends, whose influence extends to verbs following the infinitive; as, *Apelles pictores eos peccare dicebat, qui non sentirent quid esset satis*.

Obs. The doctrine here laid down must be understood, however, to be subject to the remark contained in *Obs. 2, page 172*. Thus, Cicero says, *Hoc me profiteor suscepisse onus in quo omnes nervos contenderem*. (*Ver.*, 1, 12.)

VI. The infinitive of the perfect will be followed by

a tense of present or past time, according as it is used in the perfect or aorist sense. Thus,

*Arbitramur nos ea præstitisse, quæ ratio et doctrina præscripserit.*  
(Cic.)

*Est quod gaudcas te in ista loca venisse, ubi aliquid sapere viderere.*  
(Cic.)

1. *Socrates was accustomed to say, that all men are sufficiently eloquent in that which they understood.—Tiberius replied to the people of Ilium, who were somewhat late in their condolences, that he also grieved for their misfortune in having lost their illustrious citizen Hector.—They say that Pyrrhus, the greatest master of gymnastic contests, used to give as a precept to those whom he was training, that they should not be angry.*

Socrates dico soleo, omnis in is qui scio satis sum eloquens.—Ilienses populus, paulo sero consolor, respondeo Tiberius, sui quoque vicis is doleo, quod egregius civis Hector amitto.—Pyrrhus, magnus præceptor certamen gymnicus, soleo aio hic qui exerceo præcipio, ne irascor.

2. *In the mean time I shall delight myself with the Muses, and it will never occur to me to envy Crassus, or regret that I have not departed from my own course of conduct.—I see thou art collecting everything in respect to the republic which thou thinkest can give me any hope of a change of affairs.—I wrote back immediately to Pompey (and despatched a confidential person of my own companions), that I was not seeking where I might be most safely.*

Interea cum Musa ego delecto; nec ego unquam venio in mens Crassus invideo, neque pœnitet quod a ego ipse non descisco.—De republica video tu omnis colligo, qui puto aliquis spes ego possum adfero mutandus res.—Pompeius statim rescribo (homo certus mitto de comes meus), non ego quæro ubi tuto sum.

VII. In the same way, the participle of the present tense will be followed by a verb of past or present time, according to the tense of the verb on which it depends. Thus,



*Multum fluxisse sermonem video, scire cupientium quid quaque de re certi haberemus.*

*Hoc fit errore male judicantium, qui majorem vim credunt habere ea, quæ non habent artem.*

*Parmenio reaches Damascus on the fourth day, the præfect already fearing that no trust had been reposed in him.—When I doubt what it is right for me to do, my affection for Pompey has great weight with me; were it not for this, it would be better to perish in (one's) native country, than to ruin it by attempting to preserve it.—It must needs be that the magnitude of immoderate grief should render selection of words impossible.*

Parmenio Damascus quartus dies pervenio, jam metuo præfectus (*ablat. absol.*) ne sui fides non habeo.—Dubitans ego quis ego facio par sum, magnus pondus affero benevolentia erga Pompeius; qui demtus (*ablat. absol.*), bonus sum in patria pereo, quam patria servo (*gerund*) everto.—Magnitudo dolor, modus excedens, necesse sum delectus verbum eripio.

### *Similar Tenses in Conditional Propositions.*

I. In conditional propositions, if the clause containing the condition (called also the *protāsis*) is in the present subjunctive, that which expresses the consequence (called also the *apodōsis*) will likewise be in the present.

#### *1. Present in protāsis, followed by present in apodōsis.*

1. *The war carried on before Mutina followed, in which, were I to call Atticus only prudent, I should say less than I ought.—Even in causes in which we have to do only with the judges, and not with the people, yet if I were deserted by the audience, I should not be able to speak.—I neither could imitate the orations which Thucydides has introduced into his history if I would, nor perhaps would I if I could.*

Sequor bellum gero apud Mutina; in qui si tantum Atticus prudens dico, minus quam debeo prædico.—Ego vero, in is etiam causa, in qui omnis ego res cum judex sum, non cum populus, tamen si a corona relinquo, non queo dico.—Oratio qui historia suos interpono Thucydides, imitor neque possum si volo, nec volo fortasse si possum.

2. *If wisdom were given me with this limitation, that I should keep it shut up, and not give it utterance, I would reject.—I have lost many opportunities, which if I were to complain of as passed, I should produce no other effect than to aggravate thy own grief, and show my own folly.—I should make a long and circuitous detail about a single affair, if I chose to relate how authors vary about the death of Marcellus.*

Si cum hic exceptio do ego sapientia, ut ille includo teneo, nec enuncio, rejicio. — Multus oportunitas prætermitto, qui si queror volo prætereo, nihil ago nisi ut augeo dolor tuus, indico stultitia meus. — Multus circa unus res ambitus facio, si qui de Marcellus mors vario auctor exsequor volo.

2. *Imperfect in protasis, followed by imperfect in apodosis.*

*They report that Alexander said, "If I were not Alexander, I would willingly be Diogenes."—There are innumerable things of the same kind which I could not endure, if I had not my friend Atticus as a partner of my pursuits.—These things seem ridiculous to thee, because thou art not on the spot; which if thou wert to see, thou couldst not help weeping.—If any one were to dig round these plane-trees, and water them, their branches would not be knotty, and their trunks unsightly.—If the gods were to make philosophy a vulgar good, if we were born wise, wisdom would lose what is the best part of it.*

Alexander dico fero, "Nisi Alexander sum, sum libenter Diogenes."—Sum innumerabilis genus idem, qui quidem non fero, nisi habeo socius studium meus Atticus noster.—Hic tu ridiculus video, quia non adsum, qui si video, lacrima non teneo.—Si quis hic platanus circum fodio, si irriigo, non nodosus sum ramus et squalidus truncus.—Si deus philosophia bonum vulgaris facio, si prudens nascor, sapientia, qui in sui bonus habeo, perdo.

## OF THE MOODS.

## 1. INDICATIVE.

I. The indicative mood is used in every proposition, the matter of which is declared absolutely and as a fact ; as, *he walks, thou writest, I believe.*

II. No farther rule can be given, the indicative being the proper mood to be used where none of the others is required to take its place.

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III. The following peculiarities of Latin usage, in respect to this mood, deserve notice :

1. USAGE OF *Oportere, Necesse esse, &c.*

I. The words *oportere, necesse esse, debere* ; and *convenire, posse* ; *par, æquum, consentaneum, justum est*, and others of the same kind, are put in the *indicative* of past time, to express that something should have been done which in fact has not been done ; as, *Hoc facere debebas.* “Thou shouldst have done this.”—*Longe utilius fuit angustias aditus occupare.* “It would have been much better to seize the pass.”

II. With the participle of the future in *rus* and passive in *dus*, the indicative of *sum* in past time is much more commonly used than the subjunctive ; as, *Hæc via tibi ingredienda erat.* “This path should have been taken by thee.”

*Aut non suscipi bellum oportuit, aut geri pro dignitate populi Romani.* “The war ought either not to have been undertaken, or else ought to have been carried on consistently with the dignity of the Roman people.”

*Tiberius Gracchus vitam, quam gloriosissime degere potuerat, immatura morte finivit.* “Tiberius Gracchus ended by a premature death a life which he might have led most gloriously.”

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|---|---|
| 1. <i>Volumnia ought to have been more assiduous in her attentions to thee, and even that which she</i> | Volumnia <i>debeo</i> in tu officiosus sum, et is ipse qui facio possum |
|---|---|

did she might have done more carefully.—Thou oughtest long since to have been led to execution by the command of the consul, and that destruction which thou hast been devising against all of us to be turned against thyself.

2. The seal is the head of thy grandfather, who loved with peculiar affection his country and fellow-citizens, which ought, even without saying a word, to have recalled thee from such a crime.—Mazæus, who, if he had come upon them crossing the river, would certainly have overwhelmed them in disarray, did not charge them with his cavalry till they were on the bank.—The army might have been destroyed if any one had dared to conquer.

3. If men apply reason, given by the immortal gods with wise intent, to fraud and malice, it would have been better that it had not been given than given to the human race.—What condition would it not have been desirable to accept rather than abandon our country?—When it would have become them to stand in the line of battle and fight, then they took refuge in the camp; when it was their duty to have fought before the rampart, they surrendered their camp.—Plato thinks that philosophers should take no part in political affairs, except by compulsion: it would, however, be more reasonable that it should be done spontaneously.

diligenter facio.—Ad mors tu duco, jussus consul, jampridem oportet; et in tu confero pestis iste qui tu in ego omnis jamdiu machinor.

Sum signum imago avus tuus, qui unice amo patria et civis suus, qui quidem tu a tantus scelus, etiam mutus, revoco debeo.—Mazæus, qui si, transeo flumen supervenio, haud dubie opprimo sum incompositus, in ripa demum adequito cœpi.—Deleo possum exercitus si quis audeo vinco.

Si homo ratio, bonus consilium a deus immortalis do, in fraus malitiaque convertito, non do ille quam do humanus genus bonus sum.—Qui conditio non accipio (*part. in dus*) sum, potius quam relinquo (*part. in dus*) patria?—Quum in acies sto et pugno decet, tum in castra refugio; quum pro vallum pugno (*gerund*) sum castra trado.—Plato philosophus ad respublica ne accedo quidem debeo puto, nisi coactus; æquus autem sum is voluntas facio.

*Remark 1.* The difference between the English and Latin idiom, as regards the moods, is more apparent than real, *ought* and *should* being really past *indicatives* of the verb *to owe*, and another of the same meaning now obsolete. But as they are also used potentially in English, it is necessary to consider whether they denote a present, a past, or a contingent obligation or propriety; and we express them accordingly in Latin by an indicative present or past, or a tense of the potential mood.

*Remark 2.* With regard to the phrases *par, æquum, consentaneum, melius, utilius, optabilius est*, and the participle in *dus*, there is this real difference between the Latin and English idiom, that the Latin speaks of the propriety, advantage, &c., as something actual, in the indicative mood, though the circumstances which would have realized it never took place: the English in such cases uses a potential. Thus, *Miloni optabilius fuit dare jugulum P. Clodio, quam jugulari a vobis.* "It would have been more desirable for Milo," &c.

*Remark 3.* An obligation to do something at a given point of time, past, present, or future, is commonly expressed in Latin by an infinitive of the present tense; as, *debes, debebas, debebis hoc facere*: in English the past obligation is expressed by an infinitive of past time: "thou oughtest to have done." The past infinitive in Latin would imply an obligation to have already performed some action at a past time. Thus, *Uxorem decesserat dare mihi hodie; nonne oportuit præscisse me ante?* "He had made up his mind to give me a wife this day: ought I not to have known it beforehand?"

*Remark 4.* Analogous to this idiom is that remarked by Ruhnken (*ad Vell. Paterc.*, 2, 42), that in Latin, *longum est, infinitum est* (*narrare, &c.*), is said, instead of *esset* or *foret*, to which the English phrase points, "it would be tedious." Thus, *Longa est oratio qua doceri possit, &c.* (*Cic., N. D.*, 2, 10.)

## 2. Indicative after General and Indefinite Expressions.

I. The Latins commonly use the indicative after many general and indefinite expressions, some fact being implied, though its circumstances are not fixed. Such are *quisquis, quicumque, quantuscunque, quantuluscunque, quotquot, utut, utcunque*, and others of the same kind; as, *Utcunque sese res habet, tua est culpa.—Quicumque is est.—Quidquid id est.*

II. In English such phrases are usually rendered by "may be," "might be," &c.; but in Latin, unless there be some reason, arising out of the connexion, for another mood, the indicative is more common.

1. *Whatever may be the complexion of my life, I will write satires.*—| *Quisquis sum (fut.) vita color, satira scribo.—Qui hostis ferio,*



(He) who shall strike an enemy will be unto me a Carthaginian, whoever he may be. —Whoever thou mayest be, whatever name thou mayest have, I hate thee. —Whosoever he may be, I declare myself a foe unto him. —The whole of this, however great it may be, and it certainly is very great, the whole, I say, is thine. —We first, whoever we might be, and however trifling might be the opinion entertained of us, turned the ears of the state to studies of this kind.

2. If two laws, or if more, or as many as there may be, cannot be kept. —That thing, however it may be, although it is disgraceful, I will endure. —In whatever way he has deserved at my hands, still he is dear to me. —However that might have been, Tiberius is sent for by a hasty despatch on the part of his mother. —Whenever you may be with me, cheerfully will I, as a mariner, attempt the raging Bosphorus.

ego sum Carthaginiensis; quisquis sum. —Quisquis sum, quisquis tu nomen sum, odi tu. —Quicumque is sum, is ego profiteor inimicus. —Totus hic, quantuscunque sum, qui certe magnus sum, totus sum, inquam, tuus. —Auris civitas ego primus, quicumque sum, et quantuluscunque (*neut. sing.*) dico (*imperf. pass.*), ad hic genus studium, converto.

Si duo lex, aut si plus, aut quotquot sum, conservo non possum. —Is, utut sum, etsi sum dedecorus, patior. —Utut erga ego mereo, ego cor (*double dative*) sum tamen. —Utcunque sui is res habeo, Tiberius properus mater littera accio. —Utcunque egocum tu sum, libens insanio Bosporus tento.

### 3. Propositions with *Sive*—*sive*.

In the same way, propositions with *sive*—*sive* are more commonly in the indicative in Latin; as, *Sive tacebis, sive loqueris, mihi perinde est*. —Various causes, however, to be mentioned hereafter (*page 187*), may require the subjunctive.

### 4. Indicative in the *Apodosis*, and Subjunctive in the *Protasis*.

In the consequent member (or *apodosis*) of a conditional proposition, the past tenses are frequently put in

the indicative, to give more liveliness to the representation, although in the conditional clause (or *protasis*) the imperfect or pluperfect subjunctive has been used; as, *Perieram nisi tu accurrisses*. "I had perished if thou hadst not run up."

*The Sublician bridge had almost afforded a path to the enemy, if there had not been one man, Horatius Cocles, of distinguished valour. — The populace were for tearing down the effigies of Piso, had they not been protected by the order of the prince. — Who dost thou think will give thee this? for if it were so, what need were there for thee to attain to that by degrees? — If it did not diffuse far and wide a different odour, it were a bay-tree.*

*Pons Sublicius iter pæne hostis do, ni unus vir sum, Horatius Cocles, eximius virtus. — Populus effigies Piso divello (imperf.), ni jussus princeps protego. — Quis tu hic do puto? si enim ita sum, quis opus sum tu gradatim istuc pervenio? — Si non alius longe jacto odor, laurus sum.*

*Remark.* The use of *erat* in this way is very common in Quintilian. *Potui* is frequently put for *potuissem* by authors of his age. Thus, *Si eum fatum aliquod in urbem pertraxisset, idem Cæsarem ipsum audire potuit.* (*Auct. Dial. de Caus. c. eloq.*, 17.) — *Antoni gladios potuit contemnere, si sic omnia dixisset.* (*Juv.*) — The perfect infinitive is used of contingent as well as actual possibility, as *possum* has no future in *rus* by which a contingent possibility would properly be expressed. Thus, *Si tenuisset Stesichorus modum, videretur proximus amulari Homerum potuisse.* (*Quintil.*)

## 2. SUBJUNCTIVE.

I. The subjunctive is used when a proposition is stated, not as a matter of fact, but as conceived by the mind in the light of something *possible, desirable, contingent*, &c.

II. Thus, such a proposition as "*I believe*," "*I guess*," must not be put in the subjunctive, because here a real fact, namely, my belief, my conjecture, is stated. But when I say *I would believe, I might believe*, &c., the sub-

junctive mood is employed to express that my belief is not anything actual, but something that does not either yet exist or may never exist.

III. So in propositions which imply a design, that which is to be effected or guarded against is put in the subjunctive, as something not actual, but contemplated by the mind. Thus, *Illud feci ne putet me sibi inimicum esse*. "I have done that lest he may think that I am an enemy to him."

IV. The definition here given of the subjunctive mood is sufficiently comprehensive to remove the necessity of making a separate *potential* mood. What is commonly so called is only the subjunctive mood used to denote the *conceived possibility* of an action, instead of its reality, distinguished in English by *may, might, could, would, should*; and there is no greater reason for calling this a separate mood than for giving to the Latin language an optative, because the subjunctive is used to express a wish.

V. The term *subjunctive* has been retained by us, as being of established use; but the circumstance to which it refers, namely, that of the mood being *subjoined* to verbs and certain particles, does not sufficiently describe its general character.

### *Present, Perfect, Imperfect, and Pluperfect Subjunctive.*

I. A difference is to be remarked between these four tenses of the subjunctive, both when standing alone, and also in conditional propositions with *si, nisi, etsi, tametsi, etiamsi*.

II. The *present* and *perfect* describe some action or event as conceived of by the mind, without necessarily implying that it does not actually exist or may not exist; the *imperfect* and *pluperfect*, on the other hand, exclude the idea of its actual existence. Thus, *Si velit*,

"if he be willing," does not exclude his actually being willing; but *si vellet*, "if he were willing," implies that, in point of fact, he is not willing. So, without *si*, we say *facerem*, "I would do it" (but do it not); and, again, *cupiam*, "I may desire;" which last is so far from excluding the actual desire, that it sometimes serves to express it. Still farther, *nolim factum*, "I could wish it not to be done;" but *nollem factum*, "I could wish it had not been done."

III. The remarks here made apply in like manner to the use of *utinam*, with the present and imperfect. Thus, *Utinam salvus sis!* "I wish thou mayest be in good health" (in which thou mayest or mayest not actually be); but *Utinam salvus esses*, "I wish thou wert in good health" (in which thou art not).

IV. The imperfect and pluperfect of the subjunctive, therefore, must be used with *si*.

### *Imperfect and Pluperfect.*

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| <p>1. <i>The Roman prodigies, Horatius, Mucius, Clælia, if they were not in the annals, would seem at this day fables.—Socrates said to his slave, "I would beat thee were I not angry;" he deferred the admonition of his slave to another time, and at that time admonished himself.—If anger were a good thing, it would be found in every man who was most perfect; but the most passionate persons are infants, old men, and the sick.</i></p> <p>2. <i>If ill health had carried off Cneius Pompey at Naples, he would have died undoubted chief of the Roman people.—Thy plan would be very agreeable to my wishes, if it were in my power to spend</i></p> | <p>Romanus prodigium, Horatius, Mucius, Clælia, nisi in annalis forem, hodie fabula video. — Socrates servus aio, "Cædo te nisi irascor;" admonitio servus in alius tempus differo, ille tempus sui admoneo. — Si bonus sum ira, perfectus quisque sequor; at iracundus sum infans, senex et æger.</p> <p>Si Cneius Pompeius Neapolis valetudo aufero, indubitatus populus Romanus princeps excedo. — Consilium tuus ego optatus forem, si licet omnis tempus apud tu consumo: odi enim</p> |
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*all my time at thy house: for I hate publicity, and shun the presence of men.—If there was a rumour that any of the culprits was likely to escape, Tiberius suddenly made his appearance, and reminded the judges of the law and of their sacred obligations.—Even though Cæsar were not the man he is, yet he would seem to deserve to be spoken of with compliment.*

*celebritas, et fugio homo.—Si quis reus elabor (pres. infin.) rumor sum, subitus adsum Tiberius, judexque lex et religio admoneo.—Etiam si non is sum Cæsar qui sum, tamen orandus video.*

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*Present and Perfect Indicative, and Present and Perfect Subjunctive.*

I. With a very slight change of meaning, the present or perfect indicative may stand instead of the present or perfect subjunctive.

II. The subjunctive is used in preference, when the event is intended to be set forth rather as something conceived of than really existing; and with *si* and its compounds, where they have the force of *even if*, *even although*, *admitting that*, &c. Thus, *etiam si id non consequatur tamen*, &c., is said more contingently and doubtfully than *etiam si id non consequere* or *consequere*, which bring it much nearer to reality.

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*Indicative.*

1. *If a good reputation is better than riches, and money is so eagerly desired, how much more ought glory to be desired!—There is the greatest accuracy of information in the senses if they are sound, and all things are removed which hinder and obstruct (their operation).—"If thou art a god," said the Scythian ambassadors to Alexander,*

*Si bonus existimatio divitiæ præsto, et pecunia tantopere expeto, quanto magis gloria sum expeto!—Magnus sum in sensus veritas, si sanus sum, et omnis removeo qui obsto et impedio.—Si deus sum, Scythia legatus Alexander dico, tribuo mortalis*



"*thou oughtest to bestow benefits on mortals, not to take away theirs.*"—*If a pilot is extolled with distinguished praise who saves a ship from a storm and a sea full of rocks, why should not his prudence be thought of no ordinary kind who has attained safety from amid public commotions?*

2. *If we grieve for this, that it is not now in our power to enjoy the society of our (departed) friend, this is our misfortune, which we should bear with moderation, lest we seem to consider it in reference not to friendship, but to our personal benefit.—If thou lovest me, if thou knowest that thou art loved by me, exert thyself through thy friends, clients, guests, in short, freed men and slaves, that no leaf may be lost of the books which Sergius Claudius left.—Arms are of little value abroad, unless there is prudent management at home.*

beneficium debeo, non suus eripio.—Si gubernator præcipuus laus fero, qui navis ex hiems mareque scopulosus servo; cur non singularis is existimo prudentia, qui ex procella civilis ad incolumitas pervenio?

Si is doleo, quod amicus noster jam fruor ego non licet, noster sum is malum, qui modicè fero, ne is non ad amicitia, sed ad domesticus utilitas refero video. — Si ego amo, si tu a ego amo scio, enitor per amicus, cliens, hospes, libertus denique, et servus tuus, ut scida ne quis depereo ex is liber, qui Sergius Claudius relinquo. — Parvus sum foris arma, nisi sum consilium domus.

### Subjunctive.

1. *If thy neighbour have a garment of more value than thou hast, wouldest thou rather have thine own or his?—If any one should consider the Roman people as a man, how it began, how it grew up, how it arrived, as it were, at the flower of youth, and afterward grew old, he will find that it had four stages.—The voice runs along a space of concave wall, carrying words utter-*

Si vicinus tuus vestis pretium major habeo, quam tu habeo, tuusne an ille malo? (*pres. subj.*)—Si quis populus Romanus quasi homo considero, ut cœpi (*subj.*), ut adoleasco, ut quasi ad quidam juvenia flos pervenio, ut postea velut con-senesco, quatuor gradus is invenio. — Curro vox concavus paries spatium (*ablat.*), quamvis levis sonus dictus verbum per-

*ed in however faint a voice, if no inequality prevent.*

2. *He who sees these things from a distance, even though he do not know what is going on, knows, however, that Roscius is upon the stage.—Those who are forming a perfect wise man not only instruct him in the knowledge of heavenly and mortal things, but conduct him through some things which, if thou estimate them by themselves, are, it must be confessed, trivial.*

*fero, si nullus inæqualitas impedio.*

*Qui hic procul video, etiamsi quis ago nescio, in scena sum Roscius intelligo.—Qui sapiens formo undique consummatus, non modo cognitio cælestis et mortalis instituo, sed per quidam parvus sanè, si ipse demum æstimo duco.*

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*Nisi, Nisi forte, Nisi vero.*

With *nisi*, *nisi forte*, and *nisi vero*, the indicative is commonly used, if they are meant to introduce some absurd and improbable or inadmissible proposition; as, *Nemo saltat sobrius, nisi forte insanit.* “No one dances when in sober mood, unless he happens to be out of his senses.”

1. *Is there any one who does not know that when a question is raised about a man's being killed, it may be maintained in defence that it was done lawfully? unless, indeed, you think that Publius Africanus was mad, who, when asked what he thought of the death of Tiberius Gracchus, replied that he thought he had been lawfully killed.—If I had chosen to be too lenient, I must have undergone the charge of the greatest cruelty towards my country; unless, indeed, any one thinks Julius Cæsar cruel, when he lately declared that the*

*An sum quisquam qui hic ignoro (subj.), quum de homo occisus quæro (pass. impers.) possum jus facio defendo? nisi vero existimo demens Publius Africanus sum, qui quum interrogo, quis de mors Tiberius Gracchus judico (subj.), respondeo, jus cædo video.—Si remissus sum volo, summus ego crudelitas in patria fama subeo (part. in dus) sum: nisi vero quispiam Julius Cæsar crudelis, quum nuper so-*

husband of his sister ought to be deprived of life.

2. Criminal homicide is always liable to the same penalties; unless, forsooth, he will be more a parricide who has killed a father of consular dignity than one of mean rank. — Why should we now, for the first time, resist Cæsar, rather than when we gave him an additional five years? unless, forsooth, we then gave him arms, that we might now fight with him well prepared.

ror suus vir vita privo (*part. in dus*) sum dico, censeo.

Mors illatus per scelus idem semper pœna teneo: nisi forte magis sum parricida, si quis consularis pater, quam si quis humilis neco.—Cur nunc primum Cæsar resisto, potius quam quum quinquennium prorogo? nisi forte ego ille tum arma do, ut nunc cum is bene paratus pugno.

*Remark 1.* It must be carefully borne in mind, in what has thus far been said of the subjunctive mood, that, as we have already remarked, the imperfect and pluperfect imply that the fact or event hypothetically expressed by them does not or did not really exist.

*Remark 2.* Sometimes, however, the present and perfect subjunctive are used, even of what is meant to be represented as not actually existing, to express in a more lively way that, if it did exist, certain consequences would follow. Thus, *Tu si hic sis aliter sentias.*—*Dies deficiat si velim enumerare, quibus bonis malè evererit, quibus malis optimè.*—*Quantum ingemiscant patres nostri, si videant nos in media Italia parentes!*

### *Subjunctive Usage of Dico, Credo, Puto, &c.*

I. In conditional propositions, it is not uncommon for the consequent clause (or *apodosis*) to contain the pluperfect subjunctive, or perfect of the infinitive, while the conditional clause (or *protasis*) contains the imperfect subjunctive, with *si* or *nisi*; as, *Quod certe non fecisset, si suum numerum naves haberent.*

II. Frequently, too, the imperfect subjunctive is used instead of the pluperfect, both in the conditional and the consequent clause, though the event referred to is completely passed; as, *Cur igitur et Camillus doleret, si hæc post trecentos annos eventura putaret?*

III. The propriety or probability is thus spoken of generally, without being strictly referred to the time at which it existed.

IV. So the second person singular of the imperfect subjunctive of *dico*, *credo*, *puto*, and *cerno* is used to express that which would or might have been said or thought, under certain circumstances. In English, in such cases, we use the pluperfect. Thus,

*Mæstique (crederes victos) redeunt in castra.* "And, plunged in sadness (one would have believed them vanquished), they return to their camp."

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| <p>1. <i>Thou wouldst have thought that Sylla had come into Italy, not as an avenger of war, but an author of peace; with so much tranquillity did he lead his army through Apulia and Calabria.—If any god had said it, I never would have thought that I was going to dispute in the Academy like a philosopher. — Thou wouldst have believed the signal given them to collect baggage.</i></p> <p>2. <i>Wouldst thou have thought it could ever happen that I should be at a loss for words? and not only those oratorical words of yours, but these trifling words of ours? — Alexander uttered frequent groans, just as if the death of his own mother had been announced: thou wouldst have believed that he was weeping amid his own connexions, and not administering, but seeking consolation. — He would have said, "What have I done, my father?"</i></p> | <p><i>Puto Sylla venio in Italia, non bellum vindex, sed pax auctor; tantus cum quies exercitus per Calabria Apuliaque duco.—Si quis deus dico (imperf.) nunquam puto ego in Academia tanquam philosophus disputo. — Signum do credo ut vas colligo.</i></p> <p><i>Putone unquam accido possum ut ego verbum desum? neque solum iste vester oratorius, sed hic etiam levis noster?—Alexander haud secus ac si parens suus mors nuncio, creber edo gemitus: credo is inter suos necessitudo fleo, et solatium non adhibeo sed quæro.—Dico, "Quis facio, meus pater?"</i></p> |
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*Present and Perfect Subjunctive without a Conditional Particle.*

Without any particle of contingency, the present and perfect subjunctive are used to denote a case supposed or supposition granted; as, *Faciāt hoc aliquis*. "Suppose some one do this."—*Dixerit Epicurus*. "Grant that Epicurus could have said."

*Grant, indeed, that these are good things, which are so esteemed: honours, riches, pleasures, (and) the rest; yet even in the enjoyment of these, immoderate joy is unseemly.—Grant that there is a difference between the dignity of the highest men and the lowest, there is not one degree of crime in killing illustrious men, another the obscure.—Grant that a good man sell his house on account of some defects, which he himself may be aware of, (which) the rest may not know.—Suppose thou ask me what I may consider the nature of the gods to be; perhaps I will make no reply.*

*Sum sane iste bonus qui puto, honor, divitiæ, voluptas, cæteri; tamen in is ipse potior (gerundive), gestiens lætitia turpis sum.—Inter sum inter dignitas summus atque infimus; non alius facinus clarus homo, alius obscurus neco.—Vendo ædis vir bonus, propter aliquis vitium, qui ipse novi, cæteri ignoro.—Rogo ego, qualis deus natura sum duco, nihil fortasse respondeo (pres. subj.).*

*Use of the Present and Perfect Subjunctive to soften an Assertion or Statement.*

The present and perfect of the subjunctive are used to soften an assertion or statement; as, *Nemo istud tibi concedat*. "No one probably will concede that unto thee."—*Hoc sine ulla dubitatione confirmaverim*. "I think I may assert this without any hesitation."

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| <p>1. <i>I can relate, I think, on sufficient evidence, that Augustus was surnamed Thursinus, having got a</i></p> | <p><i>Thursinus cognominatus sum Augustus satis certus probatio trado (perf.), nanciscor puerilis</i></p> |
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*small brazen image of him in his youth, inscribed with this name in iron letters, now almost obliterated.—Brother (with thy good leave I would say it), this is a most pernicious sentiment to the republic.—I am inclined to accede readily to those who relate that Romulus founded Rome, aided by the legions of his grandfather.—Thou canst scarcely, I think, find a man of any nation, age, or rank, whose felicity thou mayest compare to the fortune of Metellus.*

2. *I am inclined to think that wild beasts, who have their food from prey, are better by how much they are more furious; but I confess I admire the patience of oxen and horses.—I am not disposed to deny that my language appeared to you harsh and atrocious.—Thou art ignorant, I think, whether anger be a more detestable or unsightly vice.—I would not, I confess, reckon him second or third in a chariot-race, who has scarcely quitted the barriers when the first has already received the palm.—The third mode of mining outdoes, in my opinion, the works of the giants.*

*imagunculus is æreus ætas, ferreus ac pæne jam exolescens litera, hic nomen inscribo.—Frater (bonus tuus venia dico) (perf.) iste sententia maxime obsum republica.—Libenter hic qui ita prodo accedo (perf.) Romulus, adjuvo legio avus suus, Roma condo.—Vix ullus gens, ætas, ordo, homo invenio (perf.) qui felicitas fortuna Metellus comparo.*

*Fera puto (pres.), qui ex raptus alimentum (plur.) sum, bonus quo iratus; sed patientia laudo (perf.) bos et equus.—Non nego (perf.) tristis atroxque tu visus oratio meus sum.—Nescio (pres.) utrum magis detestabilis vitium sum ira, an deformis.—Non in quadrigæ is secundus numero (perf.), aut tertius, qui vix e carcer exeo (perf. subj.), quum palma jam primus accipio.—Tertius ratio effodio (gerund), metallum opus gigas vinco (perf.).*

### *Present Subjunctive of Volo, Nolo, and Malo.*

I. *Volo, Nolo, and Malo* are frequently used in the present subjunctive with a softened expression; as, *Tu velim, ut consuesti, nos absentes diligas et defendas.* “I wish, for my part, thou wouldest love and defend us when absent, as thou art accustomed to do.”

II. *Possim* expresses a more general power; *possum*, a power in reference to a particular case.—Thus, *Vix credere possis*. “Thou canst hardly believe.”

*I wish thee, I confess, to be persuaded that I ask nothing from thee with more earnestness.—I wish, for my part, that you would consider with Pomponius, whether you can honourably remain at Rome at present.—It escaped me to write to thee before about Dionysius; if it shall be necessary to send for him (which I confess I do not wish), thou wilt take care that we do not give him trouble against his will.—Assuredly I think that I not a little prefer the mind of Socrates to the fortunes of all those who sat in judgment upon him.*

*Volo tu (dat.) persuadeo (pres. subj. act.) nihil ego magnus studium a tu peto.—Volo tu cum Pomponius considero, utrum honestè tu Roma sum possum.—De Dionysius fugio ego ad tu antea scribo: tu tamen video, si sum (qui nolo) arcesso (part. indus), ne molestus sum invito.—Næ ego haud paullo Socrates animus malo, quam is omnis fortuna qui de is judico.*

*Remark.* *Forsitan* and *forsan* (the latter chiefly confined to comic writers and poets), from their derivation, take a subjunctive mood, and frequently the perfect tense. Thus, *Forsitan aliquis dicat* or *dixerit*. The indicative is less common in good prose authors.

### *Present and Perfect Subjunctive with Interrogatives.*

I. The present and perfect subjunctive are used with questions which imply a *doubt* respecting the *probability* or *propriety* of an action; as, *Quis credat?* “Who will believe it?” which implies a doubt as to the probability of any one’s believing it.—*Quis hoc facere ausit?* “Who will venture to do this?” implying that, in all likelihood, no one will.—*Quid loquamur de hac re?* “What shall we say about this matter?” implying a doubt as to the proper nature of what is to be said, or whether anything is to be said at all.

II. When, however, no doubt of this kind is implied,

the indicative is used ; as, *Quid est optabilius sapientia ?* "What is more desirable than wisdom ?" (Nothing, certainly.)—*Quid est in hominum vita diu ?* "What is there of long duration in human life ?" (Nothing, undoubtedly.)

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Obs. We have translated the examples above given by "*will*," the mark of the English future. The literal version, however, will make the implied doubt more apparent : "Who *is to* believe it ?"—"Who *is to* venture to do this ?"—"What *are* we to say about this matter ?"

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*What wise man will trust to a fragile good ?—Who will deny that all wicked men are slaves ?—Who will doubt but that there are riches in virtue ?—Who hereafter will adore the divinity of Juno ?—If we ourselves, who are precluded from all gratification by our business, are nevertheless attracted by the games, why art thou to wonder as regards the uneducated multitude ?—What can seem great to him in human affairs, to whom an eternity, and the magnitude of the universe, is known ?—Why need I enumerate the multitude of arts, without which life could not have at all existed ?—Who will not with reason wonder that the plane-tree has been brought from another hemisphere only for the sake of its shade ?*

*Quis sapiens bonum confido fragilis ?—Quis nego, omnis improbus sum servus ?—Quis dubito, quin in virtus divitiæ sum ? (subj.)—Quis posthac numen Juno adoro ?—Si egomet ipse, qui ab delectatio omnis negotium (plur.) impedio, ludus tamen delecto, quid tu admiror de multitudo indoctus ?—Quis video is magnus in res humanus, qui æternitas, totusque mundus notus sum magnitudo ?—Quid enumero ars multitudo, sine qui vita omnino nullus sum possum ?—Quis non jus miror, platanus, umbra gratia tantum, ex alienus peto orbis ?*

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### *Subjunctive as Softened Imperative.*

The present and perfect subjunctive are sometimes used as a softened imperative, to express a *wish*, a *request*, a *precept*, or, with *ne*, a *prohibition*. Thus,

*Emas quod necesse est.* "Buy what is necessary."

*Meminerimus etiam adversus infimos justitiam esse servandam.*

"Let us remember that justice is to be observed even towards the lowest."

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Obs. In translating such instances of the subjunctive as these, and what are to follow, we ought to suppose such expressions as "*I beg*," "*I request*," &c., understood. Thus "Buy (*I entreat*) what is necessary."—"Let us remember (*I beg*) that justice," &c. The literal meaning, however, appears to be, "*Thou mayest buy*," i. e., if thou choosest.—"*We may remember*," i. e., if so inclined.

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1. *So live with an inferior as thou wouldst wish a superior to live with thee.—Do not allow it to happen that, when all things have been supplied to thee by me, thou shouldst seem to have been wanting to thyself.—If I have defended my own safety against thy brother's most cruel attack upon me, be satisfied that I do not complain to thee too of his injustice.*

2. *Were I to deny that I am affected with regret for Scipio, philosophers must see to it with what propriety I should do so; but I should certainly speak falsely.—Let the Stoics look to it, whether it be an evil to be in pain, who, by trifling arguments, which do not reach to the conviction of our senses, endeavour to prove that pain is no evil.—Thou wilt say, "Do not write at all." How shall I the better escape those who wish to misrepresent?*

*Sic cum inferus vivo quemadmodum tu cum superus volo vivo.—Ne committo, ut quum omnis tu suppedito a ego tute tu desum video.—Si meus salus contra frater tuus impetus in ego crudelis defendo; satis habeo nihil ego tu cum de is injuria conqueror.*

*Ego si Scipio desiderium ego moveo nego, quam is recte facio video (perf.) sapiens; sed certe mentior (pres.).—Sumne igitur malum doleo (infin.), Stoicus video (perf.), qui conclusiuncula, non ad sensus permanens, efficio volo non sum malum dolor.—Nihil, inquam, omnino scribo (perf.). Quis magis effugio is qui volo fingo?*

*Subjunctive indicating a Purpose, Object, or Result.*

I. All propositions in which a *purpose, object, or result* is expressed, take the subjunctive.

II. The conjunctions *tu ne, quo, quin, quominus*, serve to connect such propositions, and therefore govern a subjunctive, the tense of which depends upon that of the leading verb.

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### 1. Ut.

III. *Ut*, signifying *that, in order that*, (and with *ita, &c.*) *so that*, takes a subjunctive after it. Thus,

*Soli id contingit sapienti, ut nihil faciat invitus.* "It happens to a wise man alone that he does nothing against his own will."

*Edimus ut vivamus, non vivimus ut edamus.* "We eat in order that we may live, not live in order that we may eat."

*Ita bonus erat ut omnes eum amarent.* "He was so good that all loved him."

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Obs. 1. *Ut*, when it denotes *quality, &c.*, usually refers to *ita, tam, tantus, talis, &c.*, and serves not only to increase, but to lessen their force. Thus, *Vestri imperatores ita triumpharunt ut ille pulsus superatusque regnaret.* (Cic.) "Your generals triumphed in such a way that he, though driven back and conquered, still reigned."

Obs. 2. *Ita* and *tam* are sometimes omitted; as, *Epaminondas fuit disertus, ut nemo ei par esset.* "Epaminondas was (so) eloquent that no one was equal to him."

Obs. 3. *Ut* as a particle of time, equivalent to *postquam* and *ubi*, takes an indicative, and commonly a perfect; as, *Ut hæc audivit, exarsit irâ.* "When he heard these things, he became inflamed with anger."

Obs. 4. As an adverb, meaning "*in the same way as*," it is joined with an indicative or subjunctive, according to the nature of the sentence in which it stands; but of itself it governs nothing.

Obs. 5. *Sic* and *ita* are followed by *ut*, with a subjunctive, when they express a wish; with the indicative when they express an assurance. Thus, *Sic me Deus adjuvet, ut diu vivas.* "May God help me, as I wish thou mayest live long."—*Ita sim felix,*



*ut nihil præclarius est virtute.* "May I be so happy, as there is nothing more exalted than virtue."

1. *Hannibal so united his troops by a sort of bond, that no mutiny ever existed either among themselves or against their general.—The harangues of Thucydides contain so many obscure and involved sentences that they can scarcely be understood.—Among the evils of maritime cities there is (also) this great convenience, that they can carry and send what their lands may produce into whatever countries they please.—Atticus so accepted the offices of præfect to many consuls, that he followed no one to the province.*

2. *Temperance calms our appetites, and brings it to pass that these obey right reason.—So great is the force of probity, that we love it even in an enemy.—Meditate daily upon this, that thou mayest be enabled to take leave of life with a calm spirit.—In punishing injuries, the law aims at these three things : either that it may reform him whom it punishes, or that by his punishment it may render others better, or that by the removal of bad men the others may live secure.*

*Hannibal vinculum quidam ita copia copulo, ut nullus nec inter ipse, nec adversus dux seditio exsisto.—Thucydides concio ita multus habeo obscurus abditusque sententia, vix ut intelligo.—In vitium maritimus urbs insum ille magnus commoditas, ut is qui ager effero suus quicumque volo (subj.) in terra asporto possum.—Multus consul præfectura sic accipio Atticus, ut nemo in provincia sequor.*

*Temperantia sedo appetitio, et efficio ut hic rectus ratio pareo.—Tantus vis probitas sum, ut is in hostis etiam diligo.—Hic quotidie meditor, ut possum æquus animus vita relinquo.—In vindico (gerundive) injuria hic tres lex sequor (perf.), ut aut is qui punio emendo ; aut pœna is ceteri bonus reddo ; aut, sublatus malus (ablat. absol.), securus cæteri vivo.*

## 2. NE.

I. *Ne* ("in order that not," "lest") expresses a negative purpose ; in other words, it indicates that something is to be guarded against ; as, *Cura ne denuo in morbum incidas.* "Take care lest thou fall anew into sickness."

II. *Ne* is therefore not equivalent to *ut non*, when *ut* expresses a consequence or an effect; as, *Tum forte ægrotabam, ut ad nuptias tuas venire non possem*. "I happened at that time to be sick, so that I could not come to thy wedding."—Here *ne* could not have been used.

1. *This is the opinion of the whole Roman people, that a nominal pretext of religion has been set up, not so much in order that they might put an obstacle in thy way, as that no one might wish to go to Alexandria.—Hens and other birds, when they have hatched their young, so defend them that they cherish them with their wings, lest they be injured by cold.*

Hic sum opinio populus Romanus, induco nomen religio, non tam ut tu impedio quam ut nequis Alexandria volo eo.—Gallina avisque reliquis pullus quum excludo ita is tueor, ut et penna foveo ne frigus lædo.

2. *If virtue can produce this effect, that a man be not miserable, it will more easily accomplish that he be most happy: for there remains less difference between a happy and a most happy man, than between a happy and a miserable man.—The Greeks, though they had made a drawn battle at Artemisium, dared not remain in the same place; lest, if part of their adversaries' ships had doubled Eubœa, they should be assailed by a twofold danger.*

Si possum virtus efficio, ne miser aliquis sum, facile efficio ut beatus sum: parvus enim intervallum (*genit.*) sum a beatus ad beatus, quam a miser ad beatus.—Etsi Græcus apud Artemisium par prælium (*ablat.*) discedo, tamen idem locus non audeo maneo: ne si pars navis adversarius Eubœa supero, anceps premo periculum.

### 3. Usage of NE and UT with Verbs of Fearing.

I. After verbs of *fearing*, such as *metuo*, *timeo*, *paveo*, *vereor*, and the like, *ne* is used when the following verb expresses a result contrary to our wish, and *ut* when it is agreeable to it.

II. Hence, in such constructions, *ne* must be render-

ed by the English *that*, and *ut* by *that not*. Thus, *Metuo ne faciat*. "I am afraid that he will do it."—*Timeo ut faciat*. "I am afraid that he will not do it."

Obs. This peculiarity of construction may be explained as follows :

The fear of anything always supposes the love and desire of its opposite. Thus, we are afraid of death because we are fond of life ; we are afraid of a particular thing's happening because we wish the opposite to take place. Now the Latin idiom, after marking fear by the verb, goes on to express the desire of the contrary by means of *ut* (*ne* being equivalent to *ut non*) ; and hence *metuo ne faciat* is literally, "I am afraid in order that he may not do it," implying a wish that he may *not* do it, but at the same time expressing a *fear that* he may. It is the same, therefore, as saying, "I am afraid *that* he will do it." On the other hand, *timeo ut faciat* is literally, "I am afraid *in order that* he may do it," implying a wish that he may do it, but at the same time expressing a fear that he *may not*. Hence it is the same as saying, "I am afraid that he *will not* do it."

1. *I am afraid that, while I am wishing to diminish (my) toil, I may be increasing it.—Flatterers, if they praise any one, say that they are afraid they will not be able to match his deeds with words.—She is afraid that thou wilt desert her.—Thou art afraid of this, that thou mayest have to marry her ; thou, on the other hand, that thou wilt not get her.—I fear that thou wilt not be able to endure all the labours which I see that thou dost undertake.*

2. *A bad man will never abstain from crime because he thinks it naturally base, but because he is afraid that it may get abroad.—If Cæsar intends to give up the city to be plundered, I am afraid that Dolabella himself will not be of any effectual service to us.—*

*Metuo ne, dum minuo volo (subj.) labor, augeo.—Adulator, si quis laudo, vereor sui dico, ut ille factum verbum consequor possum.—Timeo ne desero sui.—Is paveo, ne duco tu ille ; tu autem ut duco.—Timeo ut omnis labor sustineo, qui tu suscipio video.*

*Vir improbus nunquam a scelus ob is causa abstineo, quod is natura turpis judico, sed quod metuo ne emano.—Si Cæsar diripio (part. in dus) urbs do, vereor ut Dolabella ipse satis ego prosum possum.—Timeo*

*The soldiers feared that Scipio's wound might be mortal.—As the senate had not decreed the treaty, Hiempsal feared that it might not stand good.*

miles ne Scipio vulnus mortiferum sum.—Fœdus quia senatus non jubeo, vereor Hiempsal ut satis firmus sum.

*Remark.* This construction is not confined to verbs that expressly indicate fearing or dread, but is employed also in the case of other verbs, and also of nouns, where fearing, risk, &c., are more or less implied. Thus we have *terrere* (Horat., *Od.*, 1, 2, 5); *horrere* (Cic., *ad Att.*, 5, 21.—*Liv.*, 34, 4); *torqueri* (Ovid., *Am.*, 2, 5, 53); *restabat cura ne* (*Liv.*, 25, 32); *periculum est*, &c. So also, of course, *timor erat*, *metus erat*, &c. (Compare Reisig, *Vorles.*, p. 569, not.)

#### 4. Usage of NE NON with Verbs of Fearing.

*Ne non* with verbs of fearing is equivalent to *ut*, the two negatives cancelling each other; as, *Timeo ne non impetrem*. "I am afraid that I will not obtain it;" the same, in effect, as *timeo ut impetrem*.

*Whether Pompey mean to make a stand anywhere, or pass the sea, is unknown; if he remains, I fear he cannot have an efficient army.—I see the weakness of thy health, and I fear that thou mayest not be able to meet thy present fortune.—There is no danger that he who can paint a lion or a bull skilfully, should not be able to do the same thing with many other quadrupeds.—I fear that I may possibly not appear to have consulted other men's benefit, but my own glory.—I perceive by thy letter that thou art afraid that thy last has not been delivered to me.*

*Utrum Pompeius consisto uspiam volo, an mare transeo volo, nescio: si maneo, vereor ne exercitus satis firmus habeo non possum.—Infirmitas valetudo tuus video, et vereor ne præsens fortuna tuus sufficio non possum.—Non sum periculum, ne qui leo aut taurus pingo egregiè, idem in multus alius quadrupes facio non possum.—Vereor ne forte non alius utilitas, sed proprius laus servio video.—Intelligo litteræ tuus tu vereor ne superior ego non reddo.*

#### NEVE or NEU.

I. *Neve* or *neu* is compounded of *ne* and *ve*, and means "or that not," "and that not." It must not,

therefore, be confounded with *neque*, which last answers to *non*, but *neve* to *ne*.

II. Still, however, *neve* or *neu* is used for *neque*, with verbs of commanding, prohibiting, &c., especially in the wording of decrees, treaties, &c.

1. A law was passed in the *Comitia Centuriata*, that no magistrate should kill or beat a Roman citizen in violation of an appeal.

—This, also, was a noble act on the part of *Thrasybulus*, that, when he had the greatest power in the state, he proposed a law, “that no one should be accused of things previously done, nor be punished.”—I think it right to give my readers this precept, not to try foreign manners by the standard of their own, nor think those things which are trifling to themselves to have been so likewise among others.

2. Augustus sold the barbarians who rebelled, under condition that they should not serve in an adjacent country, nor be set free under thirty years.—The mothers of families, with extended hands, implored the Romans that they would spare them, and not kill even the women and children.—It is the part of a good man to observe these two things in friendship: first, that there be nothing false nor hypocritical; and, secondly, not only to repel charges brought by another, but not even to be himself suspicious.

*Centuriatus Comitia lex fero, nequis magistratus civis Romanus adversus provocatio neco neve verbero.*—*Præclarus hic (neuter) quoque Thrasybulus, quod quum multus in civitas possum, lex fero, nequis antea actus res accuso neve multo.*—*Hic præcipio (neut. of part. in dus) video lector, ne alienus mos ad suos refero, neve is qui ipse levis (comparat.) sum, par modus (ablat.) apud cæteri sum arbitror.*

*Rebellans barbarus (genitive) sub lex venundo Augustus, ne in vicinus regio servio, neve intra tricesimus annus libero.*—*Materfamilias, passus manus (ablat. absol.), obtestor Romanus, ut sui parco, neu ne mulier quidem atque infans abstineo.*—*Bonus vir sum, hic duo teneo in amicitia; primo nequis fictus sum neve simulatus; deinde non solum ab alius allatus criminatio repello, sed ne ipse quidem sum suspiciosus.*



## 5. Usage of Quo.

I. Quo is properly the ablative of the relative pronoun, and stands for *ut eo*, “in order that,” “that by this means.”

II. It is commonly joined with the comparative.

*It behooves a law to be brief in order that it may be the more easily retained by the ignorant.—Trees are covered with a rind or bark, in order that they may be the safer from the cold.—The numerous attendance of men and women at funerals was abolished, that lamentation might be diminished.—The Roman soldiers, having fixed their javelins in the ground, that they might climb the steep places more lightly, ascend running.*

*Lex brevis sum oportet, quo facile ab imperitus teneo.—Obduco liber aut cortex arbor, quo sum a frigus et a calor tutus.—Tollo celebritas vir ac mulier in funus, quo lamentatio minuo.—Miles Romanus, fixus in terra pilum (ablat. absol.), quo levis arduus (neuter) evado, cursus subeo.*

## 6. Usage of Non Quo.

I. *Non quo* is “not as if.” Its use, however, has been very much disputed, but has been established on sufficient authority.

II. It is not to be denied, nevertheless, that it is safer in general to say *non quod*, *non eo quod*, *non ideo quod* (in later writers *non quia*), or *non quoniam*.

III. Instead of *non quo*, we may also use *non quin*, with a negative sense, “not as if not.”

IV. In the subsequent part of the sentence is *sed quod*, or *sed quia*, “but because,” or else something equivalent, which, as assigning the real cause, has the indicative.

1. *The republic, at this particular period, does not, I confess, interest me; not as if there were any-*

*Ego sane, hic quidem tempus, non moveo respublica; non quo aut sum ego quisquam carus, aut*

thing dearer to me than the republic, or should be; but even Hippocrates forbids to apply medicine to those whose case is desperate.—Thy plans seemed to the senate greater than had been expected; not as if it had ever doubted of thy good intention, but it had it not sufficiently clear how far thou mightest wish to go.

2. I am thought to be too patient and tame; not because I willingly hear myself reviled, but because I do not willingly leave my cause, to break out into a passion, and alienate the judges from me.—They said that it was not as if an answer might not have been briefly given, that chosen (persons) of the Fathers had been sent; but because they wished the mention of that thing to be ended forever.

sum debeo; sed desperatus etiam Hippocrates veto adhibeo medicina.—Senatus magnus video consilium tuus quam exspecto; non quod unquam de tuus voluntas dubito, sed quod quo progredior volo non satis exploratus habeo.

Ego, non quod libenter male audio, sed quia ego causa non libenter relinquo, ut iracundia (ablat.) efferro (passive), et iudex ab alieno, nimium patiens et lentus existimo.—Non quin breviter reddo responsum possum, idcirco delectus Pater mitto dico; sed quia in perpetuus mentio is res finio volo.

## 7. Usage of QUIN.

I. *Quin* is used after negative propositions, or doubting questions which carry a negative sense, in two ways:

II. *First*. It is used for *qui non*, *quæ non*, *quod non*, *ut non*, after *nemo*, *nullus*, *nihil*, with the verbs *est*, *reperitur*, *invenitur*, and with *vix est*, *ægre reperitur*.

III. *Secondly*. It is used after *non dubito*, *non est dubium*, *facere non possum*, *fieri non potest*, *nihil* or *haud multum abest*, *haud procul abest*, *minimum abest* (*parum abest* is not sanctioned by any classical authority), *nihil prætermitto*, *non recuso*, *temperare mihi non possum*, and other negative propositions, with which also *vix* and *ægre* may be joined. Thus,

*Quis igitur dubitet quin hoc sit melius?* "Who, then, will doubt but that this is preferable?"

*Nihil tam difficile est quin quærendo possit investigari.* "There is nothing so difficult that may not be traced out by dint of investigation."

*Concio vix inhiberi potuit, quin protinus saxa in Polemonem conjiceret.* "The assembly could hardly be restrained from straight-way hurling stones at Polemo."

1. *I deny that there was any jewel or pearl which Verres did not search for, examine, (and) carry off.—There is no doubt that he who is called liberal and kind, aims at the discharge of duty, not at profit.—Octavianus was near perishing by the uproar and indignation of the soldiery, because he was thought to have put a common soldier to death by torture.—Since the kingdom of Bithynia is become the public property of the Roman people, is there any reason why the decemviri should not be going to sell all the lands, cities, harbours, in short, all Bithynia?*

2. *The confusion of all things is such, that every man regrets his fortune, and there is no one who does not wish to be anywhere rather than where he is.—Since I left the city I have allowed no day to pass without writing to thee.—Caligula was very near removing the writings and books of Virgil and Livy from all the libraries.*

*Nego ullus gemma aut margarita sum, quin conquiro Verres, inspicio, aufero.—Non sum dubius quin is qui liberalis benignusve dico officium non fructus sequor.—Minimus absum Octavianus quin pereo concursus et indignatio turba militaris, quod gregarius miles discruciatu neco credo.—Quum regnum Bithynius publicus populus Romanus facio, numquis causa sum quin omnis ager, urbs, portus, totus denique Bithynia vendo decemvir?*

*Is sum perturbatio omnis res, ut suus quisque fortuna maxime pœnitet, nemoque sum quin ubivis quam ubi sum sum malo.—Ut ab urbs discedo (indic.), nullus adhuc intermitto dies quin ad tu scribo.—Virgilius ac Livius imago et scriptum paulum absum quin Caligula ex omnis bibliotheca amoveo.*

*Remark 1.* *Quin* is used with the indicative as a question and exhortation. Thus, *Quin conscendimus equos?* "Why do we not mount our steeds?"—In this sense, also, it is employed with the imperative; as, *Quin dic statim.* "But tell me forthwith;" or, as an

exhortation, with the present subjunctive, first person plural: *Quin experiamur?* "Why do we not try?" i. e., "let us try."—It differs from *cur*, as it does not express a desire to be informed of the reason, but a remonstrance.

*Remark 2.* After *dubito* and *non dubito*, in the sense of "to scruple," "to hesitate," the infinitive properly follows, though in a few passages of Cicero *quin* is used with the verb in this sense. But after *non dubitare*, "not to doubt," it is less agreeable to good usage to employ the infinitive than the subjunctive with *quin*, although the former construction is found not only in Nepos, Pliny, and Curtius, but even in Livy. (Consult *Drakenb. ad Liv.*, 22, 55.)

*Remark 3.* "I doubt whether" is *dubito num*; for *dubito an*, where only one thing is mentioned, has, like *haud scio an*, and *nescio an*, an affirmative sense; as, *Dubito an hunc primum omnium ponam*. "I am inclined to rank this man first of all."—This, however, does not wholly exclude the use of *dubito an* in the sense of "I doubt whether." Thus, *Me dubitasse confiteor, an hanc partem quæstionis tractandam putarem*. (*Quintil.*)

### 8. Usage of QUOMINUS.

I. *Quominus* is used after verbs which express a hinderance; where also *ne*, and, if a negative precedes, *quin* may equally be used.

II. Such verbs are *arcere*, *defendere* ("to keep off"), *detenere*, *impedire*, *obstare*, *officere*, *prohibere*, *recusare*, *repugnare*, *vetare*, and many others, which have a similar meaning.

III. *Quominus* is commonly rendered, in such cases, by "from," "so as not," "in order that not," &c.

*Parmenio detenere regem voluit, quominus medicamentum biberet, quod medicus dare constituerat.* "Parmenio wished to deter the king from drinking the potion which the physician had determined to give."—More literally, "in order that he might not drink," &c.

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| <p>1. <i>Death, which, on account of the shortness of life, daily impends over us, will not deter a wise man from considering the interests of the republic and his own.</i>—<i>The poet is closely allied to the orator; in this respect, indeed, almost the same, that he does not circumscribe his au-</i></p> | <p><i>Non deteneo sapiens mors qui quotidie immineo, propter brevis vita, quominus commodum respublica suusque consulo.</i>—<i>Sum finitimus orator poeta, in hic quidem prope idem, nullus ut terminus circumscri-</i></p> |
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thority within any limits, so as not to be allowed to wander where he pleases.—When we have free liberty of choice, and nothing hinders us from doing what we like best, all pain should be kept at a distance.

2. When the law was brought forward for Cicero's return, no citizen thought that he had a sufficient excuse for not being present. — The soldiers of Cæsar were with difficulty restrained from bursting into the town, and were much dissatisfied, because it seemed to have been owing to Trebonius that they did not get possession of the place. — It was no obstacle to Isocrates' being esteemed an excellent orator, that he was prevented from speaking in public by the feebleness of his voice.

bo jus suus, quominus is licet vagor quo volo.—Quum solutus ego sum eligo optio, quumque nihil impedio quominus is qui maxime placeo facio possum, omnis dolor sum repello (*part. in dus*).

Lex de revoco (*gerundive*) Cicero latus, nemo civis quominus adsum justus visus sum excusatio.—Miles Cæsar ægre retineo, quin oppidum irrumpo, graviterque is res fero, quo sto (*perf. infin.*) per Trebonius, quominus oppidum potior video.—Non Isocrates quominus habeo summus orator officio, quod infirmitas vox ne in publicis dico impedio.

### *Subjunctive after Particles of Wishing.*

I. The subjunctive is used after particles of wishing: as, *Nam, O si!* &c. The tense is to be regulated by what has been remarked on a previous occasion (*page 186, § III*). Thus,

*Utinam, ut culpam, sic etiam suspicionem vitare potuissem!* "Would that, as I have avoided an actual fault, so I might also have been able to avoid suspicion!"

*O mihi præteritos referat si Jupiter annos!* "Oh that Jupiter would restore to me the years that are gone by!"

Would that those poems were extant which Cato, in his *Origines*, says were commonly sung at feasts, many ages before his own time, by each of the guests, respecting the praises of illustrious

*Utinam exsto ille carmen, qui multus sæculum ante suos ætas in epulæ cantito a singuli convivæ de clarus vir laus, in Origo,*



men.—The language of Varro gives me hope of Cæsar, and I wish Varro himself would apply to the cause.—I wish, O Romans, that you had such an abundance of brave men, that this were a difficult question for you.—I wish this may be a source of pleasure to Piso; I see that it will of glory.—I wish thou mayest covet the retreat of my villa, that to its numerous excellences the greatest recommendation may be added by thy society.

dico Cato.—Varro sermo facio expectatio Cæsar, atque utinam ipse Varro incumbo in causa.—Utinam Quirites, vir fortis copia tantus habeo, ut hic tu deliberatio difficilis sum.—Utinam is res Piso voluptas sum (double dative); gloria quidem video fore.—Utinam nos-ter villa secessus concupisco, ut tot tantusque dos is magnus commendatio ex tuus contubernium accedo.

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### Usage of the Relative with the Subjunctive.

I. The pronoun *qui* is uniformly joined to the subjunctive mood, when the relative clause does not express any sentiment of the author's or narrator's, but refers it to the person or persons of whom he is speaking. Thus,

*Dixerunt unum petere ac deprecari, si forte pro sua clementia ac mansuetudine, quam ipsi ab aliis audirent, statuisset Aduaticos esse conservandos, ne se armis despoliaret.* "They said that they begged and earnestly entreated one thing, that if, perchance, in accordance with his wonted clemency and compassion, of which they had heard from others, he should resolve that the Aduatici were to be preserved, he would not despoil them of their arms."—Here it is obvious that the relative clause expresses a sentiment delivered by the speakers, and is not to be considered as an observation of the author's. For Cæsar does not intend to tell his reader that the Aduatici had heard of his clemency, but to inform him that they themselves made this declaration.—The expression *quam audirent* is equivalent, therefore, to *quam ipsi audivisse dixerunt*, "of which they told him that they themselves had heard;" whereas *ipsi audiebant* would imply an observation of Cæsar's, equivalent to *quam ego* (scil. Cæsar) *cos audivisse dico*, "of which I (Cæsar) say that they had heard."

*Senatus decernit, Tarquinii indicium falsum videri; cumque in vin-*

*culis retinendum, nisi de eo indicaret, cujus consilio tantam rem mentitus esset.* “The senate decrees, that the information of Tarquinius appeared to be false; and that he should be kept in confinement, unless he made a disclosure concerning that individual by whose instigation he had uttered so gross a falsehood.”—Here *mentitus esset* implies the senate’s affirmation that Tarquinius had told a falsehood, and not the historian.

*Mamilius rogationem ad populum promulgat, uti quæreretur in eos, quorum consilio Jugurtha senati decreta neglexisset.* “Mamilius proposes a bill to the people, that an inquiry should be instituted into the conduct of those, at whose instigation Jugurtha had neglected the decrees of the senate.”—The subjunctive is here used, to show that this charge of neglect is made by Mamilius, not by the historian.

1. *Cæsar replied, that he would do what he had done in the case of the Nervii.—They said that it was better for them to endure any kind of lot from the Roman people, than to be put to death by torture at the hands of those among whom they had been accustomed to rule.—He says that, if Publius shall have done this, he will enlarge the authority of the Lydians among all those by whose aid, if any wars may have fallen out, they have been accustomed to sustain them.*

Respondeo Cæsar, sui is, qui in Nervius facio, facio.—Sui præsto dico, quivis fortuna a populus Romanus patior, quam ab hic per cruciatus interficio, inter qui dominor consuesco.—Hic si facio Publius, Lydus auctoritas apud omnis is amplifico dico, qui auxilium, siquis bellum incido, sustento consuesco.

2. *He said that Servius, thus born, thus created king, was a favourer of the lowest class of persons, whence he himself is sprung.—He says that he will prove it, with even Marcus himself as the judge of the matter, unto whom the greater part of the loss pertains.—He reminds them that the contest will be with those whom they have before sent conquered under the yoke.*

Servius dico, ita nascor, ita creo rex, fautor sum infimus genus homo, ex qui ipse sum.—Is sui probo dico, vel ipse Marcus iudex (*ablat. absol.*), ad qui magnus pars injuria pertineo.—Moneo cum is certamen fore, qui antea vinco sub jugum mitto.

*Remark 1.* In the same manner, *ubi* for *in quo loco*, not taken interrogatively, but relatively, in the sense now mentioned, governs the subjunctive mood. Thus, *Romanos neque ullam facultatem habere navium, neque eorum locorum ubi bellum gesturi essent perspiciebat.* (*Cæs.*, *B. G.*, 3, 9.) In the next sentence the author writes, *His irritis consiliis, naves in Venetiam, ubi Cæsarem primum bellum gesturum constabat, quam plurimas possunt, cogunt.*—In the former of these passages, *ubi* (in *quo loco*) is joined to the subjunctive mood, the relative clause being the subject of *perspiciebat*, or, in other words, referring to the person of whom Cæsar is speaking. In the latter passage, however, the indicative is employed, as a matter of certainty is alluded to.

*Remark 2.* *Quo*, also, for *ad quem locum*, and *unde* for *e quo loco*, and not expressing an observation of the author's, or an object of his knowledge, governs the subjunctive mood. Thus, *Cognoscit, non longe ex eo loco oppidum Cassivellauni abesse, quo satis magnus hominum pecorisque numerus convenerit.* (*Cæs.*, *B. G.*, 5, 21.) Here *convenerit* is equivalent to *convenisse intellexit*. In the very next sentence, the relative clause expresses an observation of the author's, and we find the verb in the indicative mood. *Oppidum Britanni vocant, quum silvas impeditas vallo atque fossa munierunt, quo incursionis vitandæ causa, convenire consuerunt.*

*Remark 3.* The form of expression which we have been considering appears to have been adopted for the purpose of distinguishing between what is said or observed by the writer, and what is said or observed by the person or persons of whom he is writing, without the tiresome repetition of the leading verb.

II. In farther illustration of what has just been stated under *Remark 3*, we find that the subjunctive mood is used, not only as equivalent to *dixit* or *dixerunt*, with the infinitive, but likewise in all oblique sentences, in which the following and subordinate verb is logically, though not grammatically, the subject of the antecedent and principal verb. In this case, in order to prevent the repetition of the principal verb, with the infinitive of that which denotes its subject, classic writers uniformly put the latter in the subjunctive mood. Thus,

*Animadvertit Cæsar, unos ex omnibus Sequanos nihil earum rerum facere, quas cæteri facerent.* “Cæsar perceived that the Sequani alone of all did no one of those things which the rest did.”—Here *facerent* is equivalent to *facere animadvertit*, “which he perceived that the rest did.”

*Reperit ipsum esse Dumnorigem summa audacia, complures annos*

*portoria, reliquaque omnia Æduorum vectigalia parvo pretio redempta habere, propterea quod, illo licente, contra liceri audeat nemo.* “Cæsar finds that Dumnorix was a man of consummate boldness; that he had the taxes of the Ædui on farm for several years, because, when he bade for them, no one dared to bid against him;” that is, “he finds that no one dared to bid,” equivalent to *audere reperit*.

*Æneum equum animadvertit, cujus in lateribus fores essent.* (Cic., Off., 3, 9.) “He perceived a brazen horse, in whose sides were doors.”—Here the relative clause is not an observation of the author’s. Cicero means to say that Gyges observed a brazen horse, and observed, also, that there was a door in each side. The passage is equivalent to *Æneum equum animadvertit, cujus in lateribus (animadvertit) fores esse*. Had Cicero said *cujus in lateribus fores erant*, it would imply his own description of the horse, but would not signify that Gyges observed the door in his side.

III. As an extension of the principle laid down in paragraph I., it may be observed, that when a proposition containing the statement of a fact, and therefore in the indicative mood, has another dependant upon it, connected by a causal conjunction, relative, or relative adverb, in which something is alleged as the *sentiment or language of another*, and not of the writer, the dependant proposition will be in the subjunctive mood. Thus,

*Socrates accusatus est, quod corrumperet juventutem.* “Socrates was accused of corrupting youth.”—The subjunctive here denotes what was alleged or thought by those who were concerned in the death of Socrates. The indicative would have asserted the charge in the relator’s own name.

*Aristides patria expulsus est, quod præter modum justus esset.* “Aristides was banished from his country because he was just beyond measure;” i. e., as his enemies alleged, not as the writer himself believed.

*Deum invocabant cujus ad solemne venissent.* “They invoked the deity to whose solemnity they had come;” i. e., were said to have come, or alleged that they had come.

1. *The Egyptians consecrated no animal, except on account of some utility which they derived from it.—They were indignant that supreme authority should be there, where there was no freedom.—When Pompey declared that he would consider those as enemies who had not assisted the republic, Cæsar gave notice that those who were of neither party would be reckoned by him in the number of his friends.*
2. *Critias sent confidential persons to Lysander in Asia, to inform him that, unless he despatched Alcibiades, none of those things which he himself had established at Athens could remain in force.—Some think that Julius Cæsar, having weighed his own and his enemies' forces, availed himself of the occasion of seizing supreme power, which he had coveted in early life.—It seemed to Darius, in his dream, that the camp of Alexander shone with a bright fiery effulgence, and that Alexander was brought to him in the dress, which Darius himself had worn, soon after.*
3. *Not only the Africans could not be corrupted, but they even sent ambassadors to Lacedæmon to accuse Lysander of having endeavoured to corrupt the priests of the temple.—The road from Apamea to Phrygia is through the country of Aulocrene; a plane-tree is shown there, from which Marsyas is said to have been suspended, when conquered*

Ægyptius nullus bellua consecro, nisi ob utilitas qui ex is capio. —Indignor ibi sum imperium, ubi non sum libertas.—Denuntio Pompeius (*ablat. absol.*) pro hostis sui habeo qui respublica desum, Cæsar medius et neuter pars suus sui numerus futurus pronuncio.

Critias certus homo ad Lysander in Asia mitto, qui is certior facio, nisi Alcibiades tollo (*pluperf. subj.*), nihil is res fore ratus qui ipse Athenæ constituo. —Quidam puto Julius Cæsar, pensito suus et inimicus vis (*ablat. absol.*), utor occasio rapio (*gerundive*) dominatio, qui ætas primus concupisco.—Castræ Alexander magnus ignis fulgor Darius in somnium conluceo video, et paulo post Alexander adduco ad ipse in is vestis habitus qui ipse sum.

Non solum corrumpo non possum Afer, sed etiam legatus Lacedæmon mitto, qui Lysander accuso, quod sacerdos fanum corrumpo conor.—Ab Apamea in Phrygia per regio Aulocrene eo (*pass. impers.*): ibi ostendo platanus ex qui pendeo (*perf. subjunct. act.*) Marsyas, ab Apollo



by Apollo.—The reason why the cuckoo puts her young under other birds, is supposed to be because she knows that she is hated by all other birds.

4. We have heard of strange kinds of birds in the Hercynian forest, whose plumage shines in the night like fire.—Augustus broke the legs of Thallus, his amanuensis, because he had received five hundred denarii for having betrayed a letter.—It seems a strange thing that a diviner does not laugh when he sees (another) diviner.—Plato calls pleasure a bait, because men are caught by it as fishes by the hook.

vinco.—Causa coccyx (*dative*) subjicio (*genit. of gerund*) pul-lus sum puto quod scio sui in-visus cunctus avis.

In Hercynius saltus inusitatus ge-nus avis accipio, qui pluma ig-nis modus colluceo nox (*plur.*).—Augustus Thallus (*dative*), a manus, quod pro epistola prodi-tus denarius quingenti accipio, crus frango.—Mirabilis video, quod non rideo haruspex, ha-ruspex quum video.—Plato es-ca, voluptas appello, quod is vi-delicet homo capio ut piscis ha-mus.

*Remark.* Cicero frequently uses the verbs *dico*, *puto*, *arbitror*, and others of the kind, in the subjunctive mood, by a sort of attraction, although strictly this mood belongs to the verb which expresses what was thought or said. Thus, *Quum enim Hannibalis permissu exisset de castris, rediit paulo post, quod se oblitum nescio quid diceret.* (*Cic., Off.*, 1, 13.) According to the rules of grammar, it should have been, *quod nescio quid oblitum esset, ut dicebat*: the two propositions, however, have been mixed together, so that *dicere* has been put in the subjunctive mood, as if it were the main verb.—Compare the following: *Cui quum esset nunciatum, quod illum iratum allaturum ad se aliquid contra patrem arbitraretur, surrexit e lectulo.* (*Off.*, 3, 31.)—*Torquatus eam severitatem in filium adhibuit, ut eum Macedonum legatis accusantibus, quod pecunias Prætorem in provincia cepisse arguerent, causam apud se dicere juberet*; for *quod cepisset*, ut arguebant. (*De Fin.*, 1, 7.)—*Sed ubi consulem ad tantum facinus impellere nequeunt, ipsi singillatim circumeundo, atque ementiundo quæ se ex Vulturcio aut Allobrogibus audisse dicerent, magnam illi invidiam conflaverant.* (*Sallust, Cat.*, 39.)

IV. The relative pronoun is joined with the subjunctive mood, when the relative clause contains the reason of what goes before, or, in other words, when it expresses the occasion of the predicate, specifying and limiting its extent.

V. In such examples, it is frequently rendered in

English by the preposition *in*, with the imperfect participle, or *seeing that*. Thus,

*Omnes laudare fortunas meas, qui natum haberem tali ingenio præditum.* "All praised my good fortune in having (or because I had) a son endowed with such a disposition."

*O fortunate adolescens, qui tuæ virtutis Homerum præconem inveneris.* "O fortunate youth, in having found a Homer as the herald of thy valour."

*Hannibal male fecit, qui Capuæ hiemarit.* "Hannibal did wrong in having wintered at Capua."

OBS. 1. If *quod* or *quum* is used, it takes the indicative. Thus, *Aristoteles non laudandus in eo, quod censuit.* (Cic., N. D., 2, 16.)—*Male fecit Hannibal quod Capuæ hiemavit.*

OBS. 2. This construction of the relative recommends itself by its subserviency to perspicuity. If we say, *Male fecit, qui hiemavit*, we impute error to the person who wintered, but do not express the error as consisting in his wintering. When, on the other hand, we say *Male fecit qui hiemarit*, we signify that "he erred because he wintered," or "in wintering."

1. *I have a volume of introductions; and therefore, at my Tusculan villa, as I did not remember that I had used that which is in the third book of the Academic Questions, I put it to the book De Gloria.—Caninius has been of wondrous vigilance, since during the whole of his consulship he has not seen sleep.—What ardour of study do you think there was in Archimedes, since, while he describes certain things in the dust, he has not perceived that his country is taken.—Cæsar has voluntarily granted to me not to be in that camp which was about to be (formed) against Lentulus or Pompey, since I had received very great favours from them.*

*Habeo volumen præcæm; itaque in Tusculanus (prædium), qui non memini ego utor ille præcæm qui sum in Academicus tertius, conjicio is in liber "De Gloria."—Caninius sum mirificus vigilantia, qui suus totus consulatus somnus non video. — Quis ardor studium censeo sum in Archimedes, qui dum in pulvis quidam describo, ne patria quidem capio sentio. — Ipse ego Cæsar suus concedo voluntas, ne in is castra sum qui contra Lentulus aut Pompeius sum, qui (genit. plur.) beneficium magnus habeo.*

2. *What more devoid of shame than* *Tarquinius quis impudens, qui*

*Tarquin, since he carried on war with those who had refused to submit to his pride?—O mighty power of truth, in that she can easily defend herself, unaided, against the talent and ingenuity of men, and against all their artful snares!—When we went to bed, a deeper sleep than was usual overcame me, since I had set up till late at night.—Wretched me, in that I was not present!*

bellum gero cum is qui is non fero superbia?—O magnus vis veritas, qui contra homo ingenium et solertia, contraque fictus omnis insidiæ, facile sui per sui ipse defendo!—Ut cubo (*supine*) discedo (*indic.*), ego, qui ad multus nox vigilo, arctus quam soleo somnus complector. — Ego miser (*accus.*), qui non adsum! (*perf.*)

What is thus expressed by *qui* alone, is sometimes more forcibly enunciated by *quippe qui*, *ut qui*, or *utpote qui*, generally with the subjunctive, but also with the indicative.

Obs. With *quippe qui* Cicero very rarely, if ever, uses the indicative; with *utpote qui* it is sometimes found: *ut qui* is chiefly used by later writers.

*A crafty flatterer is not easily recognised, as he often humours us even by opposition, and courts us while he pretends to dispute, and at last gives up his cause, and pretends to be overcome.—To me, at least, the power of the tribunes of the commons appears very pernicious, as having been produced in sedition and for sedition.—The Egyptians, for a long time past hostile to the Persian power, had been inspired with courage at the hope of Alexander's arrival; as they had joyfully received even Amyntas, a deserter, and who came with a power dependant on another's pleasure.—Scipio did not reject with disdain the soldiers who*

Non facile agnosco callidus adulator, quippe qui etiam adversor (*gerund*) sæpe assentor, et litigo sui simulo (*pres. part.*) blandior, atque ad extremus do manus (*plur.*) vincoque sui patior. —Ego quidem potestas tribunus plebs pestiferus video; quippe qui in seditio et ad seditio nascor.—Ægyptius olim Persa opes infensus, ad spes adventus Alexander erigo animus, utpote qui Amyntas quoque, transfuga, cum precarius imperium venio (*pres. part.*), lætus recipio.—Scipio is miles non adspernor qui ex Cannen-

*survived of the army of Cannæ, as he knew that the defeat at Cannæ was not sustained through their cowardice, and that there were no soldiers of equal standing in the Roman army.*

*sis exercitus supero, ut qui neque ad Cannæ ignavia is clades accipio scio, neque ullus æque vetus miles in exercitus Romanus sum*

VI. When the proposition introduced by the relative expresses the end and motive of the action mentioned in the preceding proposition, so that *ut* might be substituted, the verb must be in the subjunctive mood.

VII. This applies also to relative adverbs and conjunctions.

*Sunt autem multi, qui eripiunt aliis, quod aliis largiantur.* "There are, on the other hand, many who take from some that they may lavish upon others." Literally, "that which they may lavish."

*Octo millia servorum, qui militarent, a dominis empti sunt.* "Eight thousand slaves were purchased from their masters, in order that they might perform military service."

1. When Antiochus Epiphanes was besieging Ptolemy at Alexandria, Popilius Lænas was sent ambassador unto him, to command him to desist from his attempts.—The Cydnus is not remarkable for the breadth of its waters, but for their clearness; for, gliding with a gentle course from its fountains, it is received into a pure bottom, nor do any torrents rush in to disturb the smoothly-flowing stream.—The eyes, like watchmen, occupy the highest place, in order that, having thence the largest lookout, they may discharge their function.

*Quum Antiochus Epiphanes Ptolemæus Alexandria obsideo, mitto ad is legatus Popilius Lænas, qui jubeo inceptum desisto. — Cydnus, non spatium aqua, sed liquor, memorabilis, quippe lenis tractus e fons labor, purus solum (ablat.) excipio, nec torrens incurro, qui placidè mano alveus turbo.—Oculus, tanquam speculator, altus locus obtineo, ex qui plurimus conspicio (pres. part.) fungor suus munus.*

2. Carthaginian ambassadors came

*Legatus Carthaginiensis Roma*

to Rome, to thank the Roman senate and people for having made peace with them, and at the same time to ask that their hostages might be restored.—Letters were invented, that they might be a remedy against oblivion.—King Philip sent for Aristotle as a teacher for his son Alexander, that he might receive from him instructions for both acting and speaking.—Nero gilded the theatre of Pompey at Rome for a single day, to make a display to Tiridates, king of Armenia.

venio, qui senatus populusque Romanus gratia (*plur.*) ago, quod cum hic pax facio, simulque peto ut obses is reddo.—Littera invenio qui subsidium oblivio (*double dative*) sum possum.—Rex Philippus Aristoteles filius Alexander doctor accio, a qui ille et ago accipio præceptum et loquor.—Nero Pompeius theatrum Roma operio aurum in unus dies, qui ostendo Tiridates rex Armenia.

VIII. When a demonstrative term, such as *sic, ita, tam, talis, is* (in the sense of “such”), *hujusmodi, &c.*, has gone before, and the relative which follows can be resolved by *ut*, so that *cujus* is equivalent to *ut mei, tui, sui, illius, ejus*; *cui* to *ut* with the dative; *quem* to *ut* with the accusative; and so in the plural, the subjunctive mood is used with the relative. Thus,

*Multæ res sunt ejusmodi, quarum exitus nemo providere possit.*

“Many things are of such a nature that no one can foresee their issues.”

*Ea fuit legatio Octavii, in qua periculi suspicio nulla subesset.*

“The embassy of Octavius was such that no suspicion of danger could lurk in it.”

Obs. The idiom of our language renders it particularly necessary for the junior reader to observe, that the relative is considered to be of the same person with the principal subject, and not with the antecedent, whose character is expressed in the relative clause. Thus, *Non is sum, qui omnia sciam*. “I am not a man who knows all things,” or “the man to know” (colloquially), or “such a man that I know.”—“Thou art not the man who can command us.” *Tu non is es, qui nobis imperare possis.*



1. *Who is so ignorant as not to understand that his own safety is involved in that of the republic?—Who is so great that fortune may not make him need the aid even of the meanest?—Invite those whose characters do not differ from thine own. — The Roman nation is such a one, that, when conquered, it cannot remain quiet.—I am a man who never did anything for my own sake rather than that of my fellow-citizens.*
2. *Zeno was by no means a man to take away, like Theophrastus, all the energy of virtue; but, on the contrary, one who placed everything which belonged to a happy life in virtue. — It behooves thee to be such a man as to separate thyself first from the society of wicked citizens. — What eloquence of the philosophers is so exquisite as to deserve to be preferred to a well-regulated state?—The name of an ambassador should be of such a kind, that it may be in safety even amid hostile weapons.*
- Quis sum tam ignarus qui non intelligo respublica salus contineo suus? — Quis tantus sum, qui non fortuna etiam humilis auxilium indigeo cogo? — Is voco (*subj.*) qui mos a tuus non abhorreo. — Is sum Romanus gens, qui vinco quiesco nescio. — Ego is sum qui nihil unquam meus potius quam civis meus causa facio.
- Zeno nullus modus is sum qui, ut Theophrastus, nervus (*plural*) virtus incido, sed contra qui omnis qui ad beatus vita pertineo, in virtus pono. — Talis tu sum oportet, qui primum tu ab impius civis societas sejungo. — Quis philosophus oratio tam exquisitus sum, qui sum anteponendus bene constitutus civitas? — Nomen legatus is modus sum debeo, qui etiam inter hostis telum incolumis versor.

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IX. Even when no demonstrative term precedes, the relative sometimes takes a subjunctive mood, if a demonstrative be implied. Here the peculiar force of the subjunctive may generally be expressed in English by the word *such*. Thus,

*Multi vulnerati, etiam quos vires sanguisque desererent, ut intra vallum hostium caderent nitebantur.* “Many wounded persons, in such a state that strength and blood were failing them, strove to fall within the rampart of the enemy.”

*Nunc dicis aliquid quod ad rem pertineat.* “Now thou sayest

something that pertains to the subject." More literally, "of such a nature that it pertains."

1. *In my Laurentine (farm) I hear nothing that I repent having heard, I say nothing that I repent having said. — Augustus did many things worthy of being recorded, from which it appears that his anger did not master him. — In standing for the consulship, whoever he is who shows any good-will towards thee, who courts thee, who comes frequently to the house, he must be reckoned in the number of thy friends.*

2. *Myrmecides gained celebrity by making ants and other small animals of ivory: he made a four-horse chariot which a fly could cover with its wings. — As I wish to draw a picture of the habits and life of Epaminondas, I think I ought not to omit anything which tends to illustrate it. — The nobility of Campania had deserted the state, and could not be assembled in the senate-house; there was a man in the magistracy who had not conferred any new honour upon himself, but by his own unworthiness had deprived the magistracy which he held of efficacy and authority.*

In Laurentinus (prædium) meus, nihil audio qui audio, nihil dico qui dico, pœnitet. — Multus Augustus dignus memoria facio, unde appareo ille ira non impetro. — Quisquis sum qui ostendo aliquis in tu voluntas, qui colo, qui domus ventito, is in petito consulatus in amicus numerus sum habeo (*part. in dus*).

Myrmecides inclaresco ex ebur formica et alius parvus animal facio: quadriga facio, qui musca intego ala. — Quum exprimo imago consuetudo atque vita Epaminondas volo, nihil videor debeo prætermitto qui pertineo ad is declaro (*gerundive*). — Nobilitas Campania respublica desero, neque in senatus cogo possum: in magistratus autem sum qui non sui honor adjicio, sed indignitas suus vis ac jus magistratus qui gero demo.

X. If the relative introduces an adversative clause, and is equivalent to a demonstrative with *quanquam*, or to *si modo* or *dummodo*, it will equally be followed by a subjunctive. Thus,

*Cicero, qui per omnes superiores dies milites in castra continuisset, septimo die cohortes frumentatum misit.* "Cicero, although he

had kept his soldiers in the camp during all the previous days, on the seventh day sent the cohorts to procure grain."

*Although they wished thee not to be safe in thy own state, they desired, I suppose, that there should be some memorial of thy form in their own cities.—It is handed down to remembrance that Tiberius, as often as he came forth from the senate-house, was accustomed to speak out in Greek words to the following effect: "O men prepared for servitude!" For, although he was disinclined towards public freedom, yet even he felt wearied with the abject endurance of those who were enslaved.—There is nothing so easy but that it may be difficult if thou do it unwillingly.—Can anything be burdensome to me, provided it be about to prove acceptable to thee?*

Credo qui tu in tuus civitas incolumis sum nolo, is monumentum forma, in suus civitas sum cupio.—Memoria prodo, Tiberius, quoties curia egredior, Græcus verbum, in hic modus, eloquor soleo, "O homo (*accus.*) ad servitus paro!" Scilicet etiam ille, qui libertas publicus nolo, tam projectus servio (*pres. part. active*) patientia tædet.—Nullus sum tam facilis res, quin difficilis sum, qui invitus facio.—An ego quisquam possum sum molestus, qui tu gratus sum?

XI. To this head may be referred the use of *quod*, &c., with a subjunctive, sometimes with *quidem*, containing a restriction; as, *Quod sciam*. "As far as I know."—*Quod conjectura provideri possit*. "As far as can be conjectured."

XII. On the contrary, a limitation by *quantum* is usually indicative; as, *Quantum ego intelligo*, "As far as I understand;" unless something else in the structure of the sentence should require a subjunctive.

*Nothing is said by philosophers, at least which is rightly said, that has not been confirmed by those who have laid down laws for states.—Who would think any are happier than he who*

*Nihil dico a philosophus, qui quidem rectè dico, qui non ab is confirmo, a qui civitas jus describo.—Quis beatus quisquam puto, quam is qui nihil desum,*

wants nothing which at least nature demands?—I wish that, as far as it is consistent with thy convenience, thou wouldst come as soon as possible.—This is the state of my candidateship, as far as can at present be foreseen.—Although Aristides excelled so much in moderation that he alone, as far as we have heard, was surnamed the Just, yet he was punished with a banishment of ten years.

qui quidem natura desidero.—Qui commodum tuum fio, quam primum volo venio.—Petitio noster hic modus ratio sum, qui adhuc provideor possum.—Quanquam adeo excello Aristides abstinencia, ut unus qui quidem ego audio, cognomen Justus appello, tamen exilium decem annus multo.

Remark. *Quis sum*, used for *num talis sum ut*, takes a relative with the subjunctive; as, *Quis sum, cujus aures lædi nefas sit?*

XIII. The relative adverbs, when equivalent to demonstratives with *ut*, also require the subjunctive. Thus,

*Artaxerxes Lampsacum urbem illi donarat, unde vinum sumeret.*

“Artaxerxes had bestowed upon him the city of Lampsacus, from which to obtain wine.” Here *unde* is equivalent to *ut inde*, “that from it he might obtain,” &c.

*Cimon's assistance, his property, was at every one's service. He enriched many; he buried, at his own expense, many poor persons, who had not left the means of their burial.—The proconsul not only sent corn to Rome, but collected it at Catana, that it might thence be furnished to the army which was to have its summer (camp) at Tarentum.*

*Nullus opera Cimon, nullus res familiaris desum. Multus locupletus, complures pauper mortuus, qui unde efferro non relinquo, suus sumptus efferro.—Consul non modo Roma frumentum mitto, sed et Catana conveho, unde exercitus qui ad Tarentum æstivus (castra) ago possum præbeo.*

XIV. The subjunctive is used after comparatives with *quam qui* in all its cases; as, *Major sum quam cui possit fortuna nocere.* “I am greater than that fortune can

harm me." Equivalent to *quam ut mihi possit nocere fortuna.*"

*The Athenian law forbids a sepulchre to be raised higher than five men can finish in five days; and a larger stone to be placed upon it than will contain the praise of the dead, cut in four heroic verses. — No changing of sides took place; fear rather than allgiance restraining the Campanians, because they had committed too great an offence in their revolt for the possibility of pardon. — The loss of character and confidence is too great to be capable of being estimated. — The Greeks cut down both larger and more branching trees than the soldier could carry along with his armour.*

Exstruo veto sepulchrum lex Atheniensis altè quam qui quinque dies homo quinque absolvo, nec magnus lapis impono quam qui capio laus mortuus incido quatuor heroicus versus. — Nulus fio transitio, metus magis Campanus quam fides continens (*ablat. absol.*), quia major (*neut. plur.*) in defectio delinquo, quam qui ignosco possum (*imperf.*). — Fama ac fides damnum magnus sum quam qui aestimo possum. — Græcus et magnus et magis ramosus arbor cædo quam qui fero cum arma miles possum.

XV. The relative is joined to the subjunctive mood when, in order to impart greater emphasis to the expression, a periphrasis with the verb *sum* is employed, instead of simply the nominative with the principal verb. Thus, instead of saying *Nonnulli dicunt*, we say *Sunt qui dicant*.

XVI. This phraseology is adopted in order to excite the particular attention of the reader; and it is for the same purpose that the word *there* is frequently employed in English, in the introduction of a sentence. Thus, *Sunt qui dicant*. "There are persons who say." — *Fuerunt qui censerent*. "There have been persons who thought," &c.

XVII. Under this rule may be comprehended such expressions as, *Inventi sunt multi qui parati essent hoc facere*. "There have been many found who were



ready to do this." So also the verbs *reperiuntur*, *existunt*, *exoriuntur*, &c.

Obs. An observance of the rule just laid down is in some cases essential to perspicuity, for otherwise the subject may be mistaken for the predicate. Thus, if we say *Sunt boni qui dicunt*, to express "they are good men who say," and also "there are good men who say," the language is evidently ambiguous. This ambiguity is prevented by expressing the former sentiment by *Sunt boni qui dicunt*, in which case the relative clause is the subject, and the antecedent clause the predicate; and by expressing the latter sentiment by *Sunt boni qui dicant*, where the antecedent clause is the subject, and the relative clause the predicate.

1. *There are some who think that Cæsar was of opinion that it was better once for all to encounter, than to be always guarding against, the plots which impended on every side.—There are and have been philosophers, who thought that God had no management at all of human affairs: there are also other philosophers, and these, too, great and noble, who think that the whole world is administered and ruled by a Divine intelligence.—There are many who say, "I know that this will be of no service to him; but what am I to do?"*

2. *Thou wilt find many persons to whom dangerous plans seem more splendid than quiet ones.—In all ages, fewer persons have been found who conquered their desires than the forces of the enemy.—If there are any who are moved by the authority of philosophers, who deny that a wise*

*Sum qui puto opinor Cæsar, insidiæ undique immineo subeo semel satius sum quam caveo semper.—Sum philosophus ac sum, qui Deus omnino nullus habeo censeo humanus res procuratio: sum autem alius philosophus, et hic quidem magnus atque nobilis, qui Deus mens atque ratio omnis mundus administror et rego censeo.—Multus sum qui dico, "Scio hic ille non prosum; sed quis facio?"*

*Reperio multus qui periculosus consilium quietus splendidus video.—In omnis sæculum pauci vir reperio, qui suus cupiditas, quam qui hostis copia vinco.—Si quis sum qui philosophus auctoritas moveo, negans sapiens ad respublica adeo, parumper audio is, qui summus*

*man will engage in politics, let them listen for a while to those whose authority is the highest with the most learned men.—There are some who think that the soul and body die together.*

*sum auctoritas apud doctus homo.—Sum qui censeo una animus et corpus occido.*

**Remark 1.** As the use of the subjunctive in this mode of expression depends on the relative's characterizing the class which is indefinitely referred to, the indicative is used, if there be anything which fixes the verb to a definite person or persons. Thus, *quidam*, denoting, as distinguished from *aliquis*, a person known, but not specified, takes most commonly an indicative. So *sunt nonnulli*, *sunt multi*, are often used with an indicative, and *must* be so where definite persons are meant. But with *sunt qui* the indicative is very rare in prose authors, and its use is probably to be referred to the influence of a Greek idiom. (Consult *Heusinger*, *ad Cic.*, *Off.*, 1, 24.)—Propertius (3, 9, 17) imitates the Greek, not only in the use of the indicative, but even of *est* with a plural; as, *Est quibus Eleæ concurrit palma quadrigæ*.

**Remark 2.** In such expressions as those embraced by the rule, the Latins join the subjunctive present to the future with *qui*, if the event be simultaneous with that which the future describes; as, *Erunt qui dicant*.

**XVIII.** General negatives, such as *nemo*, *nullus*, *nihil est*, *non quisquam est*, *nego esse quenquam*, *vix ullus est*, *vix* with an ordinal or *quisque*, take *qui* with the subjunctive mood. Thus,

*Nihil est quod tam miseros faciat, quam impietas.* "There is nothing which renders men so miserable as impiety."

*Vix ullum erat scutum quod non plura simul spicula perforassent.*

"There was hardly any shield which several javelins had not together perforated."

**XIX.** The same construction takes place with *nihil est quod*, *non est quod* (*quare* or *cur*), in the sense of "there is no reason why."

### 1. General Negatives.

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| <p>1. <i>There is no orator who does not wish to be like Demosthenes.—It is no merit to be honest where there is no one who is able or who</i></p> | <p><i>Nemo sum orator qui sui Demosthenes similis sum nolo.—Nullus sum laus ibi sum integer, ubi nemo sum qui aut possum</i></p> |
|--|--|

attempts to corrupt.—There is no animal, except man, which has some knowledge of God.—There is nothing so difficult which the human mind may not overcome; (there are) no passions so fierce which may not be thoroughly tamed by discipline.—The Peloponnesus itself is almost wholly in the sea, nor are there any, with the exception of the people of Phlius, whose territories do not touch the sea.

2. Look round on all the members of the state; thou wilt assuredly find none which is not broken and enfeebled.—We shall not find any other, except Homer and Archilochus, most perfect in the work of which he has been the inventor.—In war, nothing is so trifling as not sometimes to give the decisive turn to a great event.—There is nothing so incredible which may not be rendered credible by the power of language; nothing so rough and rude which may not, by means of oratory, be brightened and adorned.

aut conor corrumpo. — Nullus sum animal præter homo, qui habeo aliquis notitia Deus.—Nihil sum tam difficilis et arduus, qui non humanus mens vinco; nullus tam ferus affectus qui non disciplina perdomo.—Ipsæ Peloponnesus fere totus in mare sum, nec præter Phliasius ullus sum, qui ager non contingit mare.

Circumspicio omnis membrum respublica, nullus reperio profecto, qui non frango debilitoque.—Non quisquam alius qui opus primus (*genit.*) sum inventor, in is perfectus, præter Homerus et Archilochus reperio.—In bellum nihil tam levis sum qui non magnus interdum res momentum facio.—Nihil sum tam incredibilis qui non dico (*gerund*) fio probabilis; nihil tam horridus atque incultus qui non splendescio oratio et excolo.

## 2. *Nihil est quod, Non habeo quod, &c.*

There is no reason to wonder that Ephyre is called by the name of Corinth by Homer; for where he speaks in the character of a poet, he calls both this city and some Ionian colonies by the names by which they were called in his age.—As to the rest, I wish thee to persuade thyself that thou hast nothing to fear beyond the common calamity of the state; and

Non sum qui miror Ephyre ab Homeris nomino Corinthus; nam ex persona poeta et hic urbs et quidam Iones colonia is nomen appello, qui voco ætas is.—De reliquis, ita volo (*subj.*) tu persuadeo (*subj.*), tu nihil habeo qui timeo (*part. in dus*) sum, præter communis casus civitas;

*though this is very severe, yet we have lived in such a way, and are now of such an age, that we ought to bear firmly evils which do not happen to us by our own fault.—I am under no concern about myself, but I do not know what to do about the boys.—There is no reason why thou shouldst doubt whether a man can raise himself above human affairs, who beholds with indifference the mighty commotion of events, and bears hardships calmly, and prosperity with moderation.*

*qui etsi sum gravis, tamen ita vivo, et is ætas jam sum, ut malum qui non noster culpa ego accido fortiter fero debeo.—De ego nihil laboro; de puer quis ago non habeo.—Non sum qui dubito num tollo sui homo supra humanus (neut.) possum, qui magnus motus res securus adspicio, et durus placidè fero et secundus moderatè.*

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*Remark.* It must be carefully observed, with regard to the class of expressions just considered, that it is only where the verb *sum* is used in the most general sense of *there is, there exists*, that the relative takes the subjunctive, because in that case the reference of the negative expression is wholly defined by the relative and the verb dependant upon it.

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XX. Interrogative expressions implying a negative, such as *quis est, quid est, qui, quæ, quod* (interrogative), *quotusquisque, quantum est*, also *quid est quod*, and similar phrases, are followed by *qui* with the subjunctive.

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*What reason is there why some one's cough or sneezing, or the awkward flapping away of a fly, or the fall of a key from the hand of a careless slave, should throw us into a rage?—How few judges there are who are not themselves amenable to the very law by which they try?—How few philosophers are found who think their system, not a display of knowledge, but a rule of life?—In what way, then, has the Divine energy disappeared?*

*Quis sum cur tussis aliquis aut sternutamentum, aut musca parum curiose fugo ego in rabies ago, aut clavis negligens servus manus elapsus?—Quotusquisque ex judex sum, qui non is ipse lex teneo qui quæro?—Quotusquisque philosophus invenio, qui disciplina suus non ostentatio scientia, sed lex vita puto?—Qui tandem modus divinus ille vis evanesco? Ve-*

Through old age, thou wilt say. What old age is there that can destroy Divine energy?—Who is there, who, if he wish to measure the knowledge of illustrious men by the utility or magnitude of their performances, will not prefer the commander to the orator?

tustas inquam. Quis vetustas sum qui vis divinus conficio possum?—Quis sum qui, si clarus homo scientia res gestus vel magnitudo vel utilitas metior volo, non antepono orator imperator?

XXI. After the adjectives *dignus*, *indignus*, and *idoneus*, the relative with the subjunctive is commonly used; the infinitive rarely, and chiefly by the poets. Thus,

*Voluptas non est digna ad quam sapiens respiciat.* “Pleasure does not deserve that a wise man care for it.”

We are not the cause why the world brings back winter and summer: we have too high an opinion of ourselves, if we think ourselves worthy that for us such mighty bodies should be put in motion: they have their own laws.—He who governs well must have obeyed some time or other; and he who obeys submissively seems worthy to govern some time or other.—The character of Lælius seemed a suitable one to discourse about friendship, because we had heard (from our fathers) that the intimacy of Scipio and Lælius was very remarkable.

Non ego causa mundus (*dative*) sum hiems æstasque refero (*gerund*); nimis ego suspicio, si dignus ego video propter qui tantus (*neut.*) moveo; suus iste lex habeo.—Qui bene impero pareo (*perf. subj.*) aliquando necesse sum; et qui modestè pareo video qui aliquando impero dignus sum.—Idoneus video Lælius persona qui de amicitia dissero, quum accipio maxime memorabilis Scipio et Lælius amicitia sum.

Remark. *Aptus* is better joined with *ad* than with *qui* and the subjunctive.

XXII. *Unus* and *solus*, when joined with *qui*, introducing the definition of the qualities which these two



adjectives limit to a single person, require a subjunctive. Thus,

*Unus est, in quo nitatur civitatis salus.* "He is the one only person on whom the safety of the state depends."

*Solus es, Cæsar, cujus in victoria ceciderit nemo nisi armatus.*

"Thou art the only one, Cæsar, in whose victory no one has fallen save with arms in his hands."

*There is one thing of which a religious feeling, deeply seated in our minds, compels us specifically to complain, and (which) we wish you to hear, if it shall so seem proper.—Lampido, the Lacedæmonian, is the only one of women that is found, in any age, who has been the daughter of a king, the wife of a king, the mother of a king.—It is worthy of remark, that there was only one period of five years in which no senator died.—Lately, when I had spoken before the centumviri, the recollection occurred to me, that, as a young man, I had pleaded in the same tribunal: my mind went farther; I began to reckon up whom I had had as associates in my labour on that trial, whom in this: I was the only one who had spoken in both.*

*Unus sum de qui nominatim ego queror religio infigo animus cogo, et tu audio, si ita video, volo.—Unus femina in omnis ævum, Lampido Lacedæmonius reperio, qui rex filia, rex uxor, rex mater sum.—Noto (latter supine) dignus sum unus omnino quinquennium sum qui senator nullus morior.—Proximè quum apud centumvir dico, subeo recordatio ago ego juvenis in idem judicium: animus ultra procedo: cæpi reputo quis in hic causa, quis in ille socius habeo; solus sum qui in uterque dico.*

XXIII. The subjunctive is used in a narrative, after relative pronouns and adverbs, in the imperfect and pluperfect tenses, when a repeated action is spoken of (where in Greek the relative is used with the optative). Thus,

*Quemcunque lictorprehendisset, tribunus mitti jubebat.* "Whomsoever the lictor had seized, the tribune ordered to be released;"

i. e., as often as the lictor had seized any one.

*Nec quisquam Pyrrhum, qua tulisset impetum, sustinere valuit.*

“Nor was any one able to withstand Pyrrhus, wherever he led the attack;” i. e., *as often as* he led the attack in any quarter.

*Scævola, simul atque luceret, faciebat omnibus sui conveniendi potestatem.* “Scævola, every morning, as soon as it was light, afforded unto all an opportunity of having an interview with him.”

OBS. According to this analogy, the subjunctive is used after *si*, when a repeated act is spoken of; as, *Si qui rem malitiosius gessisset, dedecus existimabant.* (*Cic., Ros. Am., 38.*)

1. *The senate determined to destroy Carthagè, more because the Romans were willing to believe whatever was said respecting the Carthaginians, than because things deserving of credit were related. — Aspis, inhabiting a country full of defiles, and fortified with castles, not only did not obey the king's command, but was in the practice of plundering whatever was being conveyed to the king. — Apelles exhibited his works in a shop, when finished, to passers-by, and, concealing himself behind the picture, listened to the faults which were remarked.*

2. *The elephants, though they were driven, with great delays, through the narrow roads, yet, wherever they went, rendered the line of march safe from the enemy, because to (the latter,) unaccustomed (to them,) there was a fear of approaching. — The mountaineers made attacks, now on the van, now on the rear, whenever either the ground afforded them an advantage, or men who had advanced before or lagged behind gave them an opportunity. — Augustus extracted maxims, word for word,*

*Magis quia volo Romanus, quisquis de Carthaginiensis dico credo, quam quia credo (part. in dus) adfero, statuo senatus Carthago excido. — Aspis saltuosus regio, castellumque munio, incolo, non solum imperium rex non pareo, sed etiam qui rex porto abripio. — Apelles, perficio opus propono pergula transeo (pres. part.), atque, post tabula lateo, vitium qui noto ausculto.*

*Elephantus, sicut per arctus via magnus mora ago, ita tutus ab hostis, quacumque incedo, agmen præbeo, quia insuetus propius adeo (gerund) metus sum. — Montanus modo in primus, modo in novissimus agmen iruo, utcumque aut locus opportunitas do, aut progressus moratusve aliquis occasio facio. — Ex uterque lingua scriptor, præ-*

from the Greck and Latin authors, and sent them either to the commanders of armies and provinces, or to the magistrates of the city, according as they severally needed admonition.

ceptum, ad verbum excerptus, aut ad exercitus provinciaque rector, aut ad urbs magistratus, mitto Augustus, prout quisque admonitio indigeo.

### Of the ORATIO OBLIQUA.

I. When any one relates the words or describes the sentiments of another, not representing him as speaking in the first person, the relator is said to use the *oratio obliqua*.

II. The main proposition is then put in the infinitive mood, and clauses connected by relative and causal particles are put in the subjunctive.

Obs. The following passage will serve to show the changes which the moods undergo in the *oratio obliqua*. In Cicero (*De Orat.*, 2, 7), Antonius says, "*Ars earum rerum est quæ sciuntur; oratoris autem omnis actio opinionibus non scientia continetur. Nam et apud eos dicimus qui nesciunt, et ea dicimus quæ nescimus ipsi.*" —Quintilian relates these things as said by Antonius, and thus changes the *oratio recta* into the *obliqua*. "*Ponuntur hæ quoque in secundo Ciceronis de Oratore libro contradictiones; Artem earum rerum esse quæ sciuntur; oratoris omnem actionem opinione non scientia contineri; quia et apud eos dicat qui nesciant, et ipse dicat aliquando quod nesciat.*" (*Quintil.*, 2, 17, 37.)

### Of the CAUSAL CONJUNCTIONS.

I. The causal conjunctions, *quod*, *quia*, *quoniam*, *quandoquidem*, when they assign one fact as the cause of another, take an indicative.

II. When used in the construction with the infinitive, or when they express a motive felt, or a reason assigned, they are joined with a subjunctive, as has already been explained (*page 208, seqq.*, § I., *seqq.*).

1. *Indicative.*

1. Atticus was involved in no enmities, because he neither injured any one, nor, if he had received any injury, did he prefer avenging to forgetting it.—Vicious princes deserve so much the worse of the commonwealth, because they not only contract vice themselves, but infuse it into the state; and do mischief, not only because they are themselves corrupted, but also because they do more injury by their example than by their crime.

2. The very conflagration of the city of Corinth made the quality of its brass more precious; because, a great number of statues having been mixed together in the conflagration, the streams of brass, silver, and gold ran into one common mass.—Since one nature differs from another nature so much, what wonder is it that these dissimilarities should have been produced by different causes? — Catiline, in a fury, said, “Since I am driven headlong by my enemies, I will extinguish my own conflagration in the (general) ruin.”—Here Brutus said, “Since you praise those orators so much, I could have wished it had pleased Crassus to write something more than that, it must be confessed, scanty treatise upon the method of speaking.”

Atticus nullus inimicitia gero, quod neque lædo quisquam, neque, si quis injuria accipio, malo ulciscor quam obliviscor.—Eo perniciosè de republica mereor vitiosus princeps, quod non solum vitium concipio ipse, sed is infundo in civitas: neque solum obsum quod ipse corrumpto, sed etiam quod plus exemplum quam peccatum noceo.

Æs nota pretiosus ipse Corinthus facio incendium, quia incendium permisceo plurimus statua, æs, aurum, argentumque vena in communis (*ncut.*) confluo.—Quoniam tantum natura a natura disto, quis mirus sum hic dissimilitudo ex differens causa facio? — Catilina, furibundus, “Quoniam, inquam, ab inimicus præceps ago, incendium meus ruina exstinguo.”—Hic locus, Brutus, “Quandoquidem tu iste orator, inquam, tantopere laudo, volo (*imperf.*) aliquis præter ille, sane exilis, libellus de ratio dico, plus Crassus libet (*pluperf. subj.*) scribo.”

2. *Subjunctive.*

The cases in which the subjunctive is required have been already mentioned (*page 208, seqq., § I., seqq.*).

*Particular usage of QUOD.*

I. After verbs which denote feeling pain or joy, such as *doleo*, *angor*, *gaudeo*, *delector*, and those which indicate surprise or wonder, *quod* may be used, instead of the accusative with the infinitive.

II. It takes the indicative after it, in such cases, if the thing spoken of is meant to be represented as a fact; and the subjunctive, if it is merely something conceived by the mind.

III. The subjunctive is the less common, except in the *oratio obliqua*, which requires it; as, *Cato mirari se aiebat, quod non rideret haruspex, haruspicem quum vidisset.* (*Cic.*)

Obs. The subjunctive appears to be preferable, when the clause introduced by *quod* is, in opposition to the rest, marked by *tamen*, *nihilominus*, &c.

1. *Subjunctive.*

(*When not required by, § I., seqq., page 208.*)

*The tenth legion first returned thanks to Cæsar for having formed a very favourable opinion of them, and declared that it was very ready to carry on war.—I am accustomed to admire this most of all in you, that, though you are extremely unlike each other in speaking, yet each of you speaks in such a manner that nothing seems to have been denied to him by nature, or not conferred on him by learning.—*

*Princeps decimus legio Cæsar gratia ago, quod de sui optimus judicium facio, suique ad bellum gero (gerundive) paratus confirmo.—Hic in tu maxime admiror soleo, quod quum inter tu in dico dissimilis sum, ita tamen uterque tu dico, ut is nihil neque a natura denegatus, neque a doctrina non delatus*



*They fought with hatred almost greater than their forces; the Romans being indignant that the conquered party should, as assailants, attack the conquerors; the Carthaginians, because they thought that cruel and haughty commands had been imposed on the conquered.*

sum video. — Odium (*plural*) prope magnus certo, quam vires: Romanus indignor, quod victor victus ultro infero arma; Pœmus, quod superbè avareque imperito victus credo.

## 2. Indicative.

*When I was carefully reading the Gorgias of Plato, with Charmadas, at Athens, I used to admire Plato most of all in this, that he seemed to me to be himself a first-rate orator, while he was ridiculing orators. — I rejoice that I interrupted thee, since thou hast given me so illustrious a testimony of thy favourable opinion. — I was grieved, because, by the death of Hortensius, I had lost, not, as many thought, an adversary, or detractor from my praise, but rather an associate and partner of my glorious labour. — I congratulate thee, that when thou didst depart from the province, the highest praise and the greatest gratitude of the province attended thee. — This harasses and torments me violently, that for a space of more than fifty days, not only no letters, but not even any rumour, has reached me from thee or from Cæsar, or from the place where thou art.*

Quum Athenæ Plato Gorgias cum Charmadas diligenter (*compar.*) lego, in hic maxime admiror Plato, quod ego in irrideo (*gerundive*) orator, ipse sum orator summus video. — Gaudeo quod tu interpello, quandoquidem tam præclarus ego do iudicium tuus testimonium. — Doleo, quod, mors Hortensius, non, ut plerique puto, adversarius aut obtrectator laus (*plur.*) meus, sed socius potius et consors gloriosus labor amitto. — Gratulor tu, quod tu, de provincia cedo (*pres. part.*), summus laus et summus gratia provincia persequor. — Ille ego sollicito angoque vehementer, quod dies jam amplius quinquaginta intervallum nihil a tu, nihil a Cæsar, nihil ex iste locus (*plural*) non modo littera sed ne rumor quidem affluo.

IV. There is one other case in which “*that*” must be rendered by *quod*, namely, when a pronoun (such as

*hoc, illud, istud*, or other cases and genders) precedes or is necessarily to be supplied, to which *quod* refers, having the sense of “*inasmuch as*,” “*as far as it concerns*.” The mood will be the indicative if no other circumstance requires the subjunctive. Thus,

*Mihi quidem videntur homines hac re maxime belluis præstare, quod loqui possunt.* “To me, indeed, men seem in this respect especially to surpass the brutes, in that they are able to speak.”

V. In the following passage, on the other hand, the subjunctive is required: *Socrates hoc Periclem cæteris præstitisse oratoribus dicit, quod is Anaxagoræ fuerit auditor.* “Socrates says that Pericles surpassed in this the rest of orators, in his having been a hearer of Anaxagoras.”

### 1. Indicative.

*This is the principal difference between an inanimate and a living being, that the inanimate does nothing, the living being does something.—How great is the bounty of nature in producing so many, so various, and so pleasant things!—Those who wish to be more bountiful than circumstances allow, do wrong, first of all, in this respect, that they are injurious to their nearest connexions.—The necessity of dying is a great kindness of Nature.—That Hicetas had opposed Dionysius, not from hatred, but from ambition, of tyrannical power, was proved by the circumstance that he himself, when Dionysius had been expelled, was unwilling to resign power.*

*Inter inanimus (ncut.) et animal hic maxime intersum, quod inanimus nihil ago, animal ago aliquis.—Quantus sum benignitas natura, quod tam multus, tam varius, tamque jucundus, gigno!—Qui benignus sum volo quam res patior primum in is pecco, quod injuriosus sum in proximus.—Magnus beneficium sum natura, quod necesse sum morior.—Hicetas non odium tyrannis adversor Dionysius sed cupiditas, indicium (dative) sum, quod ipse, expello Dionysius imperium dimitto nolo.*

2. *Subjunctive.*

*This always seems strange to me in the discourse of learned men, that the persons who say they cannot steer in a calm sea, because they have never learned, nor given themselves any concern to know, should yet profess that they will go to the helm when the sea is rough.—When to these suspicions indisputable facts were added, that he had led the Helvetii through the territory of the Sequani, that he was accused by the magistrates of the Ædui, Cæsar thought that there was sufficient reason why he should either punish him himself, or order the state to punish.—Africanus always had Xenophon the Socratic in his hands, and above all things praised this in him, that he said that the same labours are not equally severe to the commander and the soldier, because the honour itself made the labour of the commander lighter.*

Hic in homo doctus oratio ego mirus video soleo, quod qui in tranquillū mare guberno sui nego possum, quod nec disco nec unquam satis curo, idem ad gubernaculum sui accedo profiteor, excito maximus fluctus (*ablat. absol.*).—Quum ad hic suspicio certissimus res accedo, quod per finis Sequanus Helvetius perduco, quod a magistratus Æduus accuso, satis sum causa arbitror Cæsar, quare in is aut ipse animadverto aut civitas animadverto jubeo.—Semper Africanus Socraticus Xenophon in manus habeo, qui in primus (*plur.*) laudo ille, quod dico idem labor non sum æque gravis imperator et miles, quod ipse honos labor levis facio imperatorius.

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*Of the Conjunctions which express a Concession.*

I. Of the conjunctions which express a concession, *quamvis* ("although," or "however much"), *licet*, and *ut* require a subjunctive. *Etsi* and *quanquam* commonly have an indicative, when a subjunctive is not required by § I., II., III. (page 208, *seqq.*)

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1. *Quamvis.*

*However much I love my friend Pompey, as I both do and am bound to do, yet I cannot praise*

*Quamvis amo Pompeius noster, ut et facio et debeo, tamen hic, quod talis vir non subvenio,*

his not assisting such men.—There is no possibility of assisting the state on a sudden, or when thou wishest, however pressing its danger may be, unless thou art in that station in which thou art allowed to do so.—However full thy coffer may be, I shall not think thee rich while I see thee unsatisfied.—The question is about the acuteness of Epicurus, not his morals; however much he may despise those pleasures which he just now praised, I shall still remember what the chief good seems to him to be.

laudo non possum.—Non sum potestas ex tempus aut quum volo opitulor respública, quamvis is premo periculum, nisi is locus sum ut tu is facio licet.—Quamvis sum arca plenus, dum tu inanis video, dives non puto.—De acumen ago (*pass.*) Epicurus, non de mos; quamvis sperno voluptas is qui modo laudo, ego tamen memini qui video is summus bonus.

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*Remark.* *Quamvis* is much less frequently used by Cicero in the sense of “although” than by later writers.

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## 2. *Licet*.

II. *Licet*, “although,” is properly a verb which has become a conjunction. It always takes the subjunctive mood.

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Although Truth obtain no patron or defender, yet she is defended by herself.—A dwarf is not great, although he stand on a mountain; a colossus will retain its magnitude, even if it stand in a well.—Although ambition be itself a vice, yet it is frequently the cause of virtues.—Thou canst not, although thou excel ever so much, advance all thy connexions to the highest honours.—Perhaps I may have acted rashly, from the impulse of youth, in undertaking his cause; *siue*, however, I have

Veritas, licet nullus patronus aut defensor obtineo, tamen per sui ipse defendo.—Non sum magnus pumilio, licet in mons consisto (*perf.*): colossus magnitudo suus servo, etiamsi in puteus sto (*perf.*).—Licet ipse vitium sum ambitio, frequenter tamen causa virtus sum.—Non possum (*subj.*) quantumvis licet excello, omnis tuus ad honor amplius perduco.—Forsitan in suscipio (*gerund*) causa is, temere impello (*part. in us*) adolescentia facio; quoniam qui-



once undertaken it, though all sorts of terrors and dangers impend over me, I will give him my aid, and encounter (them).

dem semel suspicio, licet genus omnis in me impendeo terror periculumque omnis, succurro et subeo.

### 3. *Ut*.

III. *Ut*, with the meaning of “although,” “granting that,” “supposing that,” takes a subjunctive.

Who is he that professes himself innocent in regard to all the laws? Granting this to be so, how confined an innocence is it to be good according to law!—There are some who think that they have made some wonderful acquisition, in having learned that, when the time of death came, they should entirely perish: suppose this to be so, what ground of rejoicing or boasting is there in that?—I see no reason why the opinion of Pythagoras and Plato, concerning the immortality of the soul, should not be true; and, supposing that Plato alleged no reason (see how much I defer to him!), he would overpower me even by his authority.

Quis sum iste qui sui profiteor omnis lex (*ablat.*) innocens? Ut hic ita sum, quam angustus innocentia sum ad lex bonus sum!—Sum qui puto, sui nescio-quis præclarus adipiscor quod disco sui, quum mors tempus venio, totus pereo: qui ut ita sum, quis habeo iste res aut lætabilis aut gloriosus?—Nihil ego occurro cur non Pythagoras sum et Plato verus sententia; et, ut ratio Plato nullus afferro (video quis homo tribuo!), ipse auctoritas ego frango.

IV. *Ut* is often used (followed by *ita*) to contrast dissimilar circumstances with each other, and unexpected results with their cause. The clauses are then so related to each other that *quidem* may be substituted for *ut*, and *sed* for *ita*, and *ut* will be followed by an indicative.

V. In such cases we may conveniently employ, in translating, the English particles *though*—*yet*.



*Agesilaus, though he had Nature a favourer in bestowing on him the virtues of the mind, yet found her malicious in fashioning his body. — Though the besieged had had rest from battles, neither attacking nor attacked for several days, yet they had not slackened in their work night nor day. — Though the ground, at a distance from the wall, was favourable enough for advancing the vineæ, their undertakings were not at all successful when they came to the execution of their work.*

*Agesilaus, ut natura faulrix habeo in tribuo (gerundive) animus virtus, ita maleficus nanciscor in corpus fingo (gerundive). — Obsideo, ut a prælium quies habeo, nec lacesso nec lacesso per aliquot dies, ita non nox non dies cesso ab opus. — Ut locus procul murus satis æquus ago (gerundive) vinea sum, ita haud quaquam prospere, postquam ad effectus opus venio (passive impersonal) cœptum (dative) succedo (impersonal).*

*Remark.* This use of *ut* is very common in Livy, Ovid, and Quintilian.

#### 4. *Quasi, Tanquam, Ac si, and Dummodo.*

VI. *Quasi, tanquam, ac si* ("just as if"), and *dummodo* ("provided only"), for which last *dum* and *modo* alone are also used, always denote something supposed, as distinguished from something real, and therefore admit only a subjunctive.

VII. The tense to be used with these verbs is determined by the general rule; namely, past time requires the imperfect, present and future time the present or perfect.

Obs. *Tanquam* is frequently followed by *si*. It must also be remembered that the present subjunctive describes an action or event as conceived by the mind, without implying that it is not real; but that the imperfect implies also that it does not exist. Thus, "*Scindit comam tanquam mæror calvitie levetur*," as if he thought that it could be alleviated; whereas *levaretur* farther expresses that, in the opinion of the speaker, it cannot.

#### *Quasi, Tanquam, and Ac si with Present and Perfect.*

1. *The Stoics give us trifling arguments why pain is not an evil;* | *Concludo ratiuncula Stoicus, cur dolor non sum (subj.) malum;*

as if the difficulty were about the word, and not the thing.—There are some who as carefully conform to the party zeal and ambition of Sextus Nævius as if their own affair or honour were at issue.—A chapter (of the law) follows, which does not merely permit, but absolutely compels and commands, that the decemviri should sell your taxes, as if this were likely to be beneficial to you.—Fabius mentions the capture of Marcus Atilius in Africa, as if Atilius miscarried on his first landing in Africa.—Why do I say more of Gavius; as if thou hadst then been hostile to Gavius, and not (rather) an enemy to the name of citizens?

2. Some think that God does not exist, because he does not appear, nor is perceived; just as if we could see our own mind itself.—The Pythagoreans abstained from the bean, as if, forsooth, the mind were puffed up by that food.—Since I am entering on this discussion, as if I had never heard, never thought, about the immortal gods, receive me as an ignorant pupil, whose mind is without bias to either side.—Thou who askest why I have spoken so largely of a thing which is evident about which all are agreed, dost act in the same manner as if thou wert to ask me why I look at thee with two eyes, when I can attain the same purpose with one.

quasi de verbum, non de res laboro (*passive*).—Sum qui, quasi suus res aut honos ago (*pass.*), ita diligenter Sextus Nævius studium et cupiditas mos gero.—Sequor caput, qui non permitto modo, sed plane quasi is res tu salutaris sum ita cogo atque impero, ut decemvir vester vectigal vendo.—Fabius Marcus Atilius captus in Africa commemoro, tanquam Atilius primus accessus ad Africa offendo (*perfect*).—Quis ego plus de Gavius, quasi tu Gavius tum sum (*perfect*) infestus, ac non nomen civis hostis?

Quidam idcirco Deus sum non puto, quia non appareo nec cerno: proinde quasi noster ipse mens video possum.—Faba Pythagoreus abstineo, quasi vero is cibus mens inflo.—Quum sic aggredior ad hic disputatio, quasi nihil unquam audio (*perfect*) de deus immortalis, nihil cogito, rudis ego discipulus et integer accipio.—Tu qui is quæro, quare de is qui sum perspicuus et inter omnis consto, tam multus dico, similiter facio ac si ego rogo, cur tu duo contueor oculus, quum idem unus assequor possum.

*The same with the Imperfect.*

*Duilius, having conquered at the Lipari (islands), during his whole life, whenever he returned from supper, commanded torches to flame and pipes to sound before him, as if he were triumphing every day.—Augustus playfully reproved a man for hesitating to offer him a petition, as if he were holding out a halfpenny to an elephant.—The mock fight was no image of a battle, but they encountered as if they were fighting for the kingdom, and many wounds were given with the stakes; nor was anything but steel wanting to a regular battle. — Hicetas of Syracuse thinks that nothing in the world moves except the earth; and that, as this revolves round its axis with the utmost rapidity, all the same effects are produced as if the sky moved, while the earth stood still.*

Victor Duilius apud Liparæ, per omnis vita, ubi a cœna redeo (*subj.*), præluceo funale et præcino sui tibia jubeo, quasi quotidie triumpho.—Augustus aliquis jocus corripio, quod sic sui libellus porrigo dubito, quasi elephantus stips porrigo. — Decursio exercitus non imago sum pugna, sed tanquam de regnum dimico (*passive impersonal*) ita concurro, multusque vulnus sudes facio; neque præter ferrum quisquis desum ad justus acies. — Hicetas Syracusius præter terra nihil in mundus moveo censeo; qui quum circum axis sui summus celeritas torqueo, idem efficio omnis quasi sto terra cœlum moveo.

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*Dummodo; and Dum, modo.*

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Obs. If the proposition contains a negation, *ne* is employed.

1. *Go forth at length from the city; lead out with thee all thy (associates); if not (all), as many as possible: thou wilt deliver me from great fear, provided only there be a wall between me and thee.—If thou shalt have nothing to write, yet I wish thou wouldst write this very thing, that thou hadst nothing to write, only not in these words.—The* Egredior aliquando ex urbs; educo tu cum omnis tuus; si minus, quam plurimus: magnus ego metus libero, dummodo inter ego atque tu murus intersum. — Tu ego, etiamsi nihil sum qui scribo, tamen is ipse scribo volo (*subj.*), tu nihil habeo qui scribo, dummodo ne hic verbum. — Postulo homo nobilis

most noble and upright men of the city demanded that the slaves should be examined by the torture, and demanded it on behalf of a man who was desirous even to be put to torture himself, provided only an investigation took place about his father's death.

2. *Deiotarus* had recourse to the auspices of virtue, which forbade to consider fortune, provided one's word be kept.—The *Peripatetics* approve moderation, and rightly approve it, if they only did not commend anger.—Old men's faculties remain, provided only study and industry remain; and that, too, not in the case of illustrious men, and those who are in posts of honour, but also in private and tranquil life.—If the senate sends another person against the spring, I do not trouble myself, provided only that my command be not prolonged.

atque integer civitas servus in quæstio (*accus.*); postulo autem pro homo, qui vel ipse sui in cruciatus (*accus.*) do cupio, dum de pater mors quæro (*passive impersonal*).

*Virtus* auspiciū utor *Deiotarus*, qui veto specto fortuna dum præsto fides.—*Mediocritas* placeo *Peripateticus*, et recte placeo, modo ne laudo iracundia.—Maneo ingenium senex, modo permaneo studium et industria; nec is solum in præclarus et honoratus vir, sed in vita etiam privatus et quietus.—Si alius senatus ad ver mitto non laboro: ego (*dative*) modo tempus ne quis (*neut.*) prorogo.

### Of *Antequam* and *Priusquam*.

*Antequam* and *priusquam* have commonly, in a narrative, the imperfect and pluperfect of the subjunctive. With the present and perfect the indicative and subjunctive are equally used, when the simple priority of one fact to another is declared.

#### 1. *Imperfect and Pluperfect.*

The Gauls crossed into Italy two hundred years before they took Rome.—*Aristides* was present at the naval battle of Salamis, which took place before his banishment was remitted.—*Epaminondas*,

*Ducenti* annus ante quam Roma capio, in Italia Gallus transcend.—*Aristides* intersum pugna navalis apud Salamis, qui facio prius quam pœna exilium remitto.—*Epaminondas* quum in

when he came into a party in which either a disputation was going on about the republic, or a discourse holding about philosophy, never departed until the discourse had been brought to a conclusion.—Mithradates transfixed Datames with his weapon, and killed him before any one could succour him.—Hasdrubal, who had crossed the Iberus before certain news of the defeat arrived, on hearing that the camp was lost, turned off towards the sea.

circulus venio, in qui aut de respublica disputo (*pass. impers.*) aut de philosophia sermo habeo, nunquam inde prius discedo quam ad finis sermo adduco.—Mithradates Datames ferrum transfigo, priusque quam quisquam possum succurro, interficio.—Priusquam certus clades fama accido, transgredior (*perf. part.*) Iberus Hasdrubal, postquam amitto castra accipio, iter ad mare converto.

## 2. Present and Perfect with the Indicative.

Every one is involved in a certain plan of life before he has been able to judge what was best.—Before I speak about the sufferings of Sicily, it seems to me that I ought to say a few words about the dignity of the province.—We use our limbs before we have learned for the sake of what use we possess them.—Before I answer about other things, I shall say a few words about the friendship which he accuses me of having violated, (a thing) which I deem a most heavy charge.—I have not attempted to excite pity in others before I was myself touched with pity.

Ante implico quisque aliquis genus vivo quam possum qui bonus sum judico.—Antequam de incommodum Sicilia dico, pauci ego videor sum de provincia dignitas dico (*part. in dus*).—Membrum utor priusquam disco quis is utilitas causa habeo.—Priusquam de cæteri res respondeo, de amicitia qui a ego violo criminor, qui ego gravis crimen judico, pauci dico.—Non prius conor misericordia alius commoveo quam misericordia ipse capio.

## 3. The same Tenses with the Subjunctive.

In all kinds of business, diligent preparation must be used before thou set about it.—Exert thyself, if thou canst in any way accomplish the extrication of thyself, and come hither as soon as pos-

In omnis negotium priusquam aggreddior adhibeo (*part. in dus*) sum præparatio diligens.—Do opera, si ullus ratio etiam nunc efficio possum, ut tu explico, et huc quam primum venio, ante-



sible, before all the troops of the enemy collect. — *Cæsar* transports his soldiers over the river in ships, and seizes unexpectedly on a hill contiguous to the bank, and fortifies it before it is perceived by the enemy. — Do nothing, O senators, either in Italy or in Africa, before ye atone for the crime of those who have laid their sacrilegious hands on the untouched treasures of the temple of *Proserpine*. — Art thou going to condemn a friend before thou hear him, before thou interrogate him? Wilt thou be angry with him before he is allowed to know either his accuser or his crime?

quam omnis copia adversarius convenio. — *Cæsar* miles navis flumen transporto, continensque ripa collis improvise occupo, et priusquam ab adversarius sentio communio. — Nihil, Pater Conscriptus, neque in Italia neque in Africa gero (*perf. subj.*) priusquam is scelus expio, qui suus sacrilegus manus intactus *Proserpina* thesaurus admoveo. — *Amicus*ne condemno antequam audio, antequam interrogo? Ille antequam aut accusator suus novi licet aut crimen irascor?

*Remark 1.* If one thing be declared necessary or proper to precede another, or designed to precede it, this is expressed by the subjunctive. Thus, *Medico diligenti, priusquam conetur ægro adhibere medicinam, natura corporis cognoscenda est.*

*Remark 2.* Hence the subjunctive is used with *priusquam* in the sense of sooner than applied to the will. Thus, *Ægyptii quamvis carnificinam prius subierint, quam ibim violent.*

### Of the Particles of Time, *Dum, Donec, Quamdiu, and Quoad.*

I. The particles of time, *dum, donec, quamdiu, and quoad*, have an indicative when they signify *as long as*.

II. In the sense of *until*, on the other hand, *dum, donec, and quoad* have either mood; the indicative if nothing more is contemplated than the time of termination, the subjunctive if there is a reference to an object to be attained.

#### 1. With an Indicative, the Particles of Time signifying

“WHILE,” or “AS LONG AS.”

While *Alexander* is fighting valiantly among the front rank, he

*Dum* inter primores prompte (*comparative*) *dimico Alexander, sa-*

is struck by an arrow.—If I err in this, that I think the minds of men are immortal, I willingly err; nor, while I live, do I wish this error, in which I delight, to be wrested from me.—Fabius, when consul for the second time, resisted as long as he could Flaminius, tribune of the people, proposing to divide the Picenian lands to each man.—As long as the power of the Roman people was retained by benefits, not by injuries, wars were terminated without severity.—As long as the state exists, trials will take place.

gitta ico.—Si in hic erro, quod animus homo immortalis sum credo, libenter erro, nec ego (*dative*) hic error qui delecto (*pass.*), dum vivo, extorqueo volo.—Fabius, consul iterum, Flaminius, tribunus plebs, quoad possum resisto, ager Picens viritim divido (*pres. part.*).—Quamdiu imperium populus Romanus beneficium teneo, non injuria, exitus bellum sum mitis.—Tamdiu fio judicium, quamdiu sum civitas.

## 2. With an Indicative, the same Particles signifying “UNTIL.”

Julius Cæsar lay a considerable time lifeless, until three slaves laid him on a litter, and carried him home.—The Tarquins fought till Brutus killed, with his own hand, Aruns, the king's son.—The Romans, for several successive days, came so close to the gates, that they seemed to be making an assault, until Hannibal, having marched in the third watch of the night, directed his course to Apulia.

Julius Cæsar exanimis aliquandiu jaceo, donec lectica (*dative*) impositus tres servulus domus refero.—Tarquinius tamdiu dimico, donec Aruns, filius rex, manus suus, Brutus occido.—Inde continuus dies (*ablat.*) aliquot Romanus (*sing.*) ita insisto porta, ut prope infero signum videor; donec Hannibal, tertius vigilia proficiscor, Apulia peto intendo.

## 3. With a Subjunctive, the same Particles signifying “UNTIL,” and including a purpose to be obtained.

1. In the following night, Fabius sends the cavalry on before, so prepared that they might engage and delay the whole army until he himself should come up.—In

Insequor nox Fabius eques præmitto, sic paro ut configo, atque omnis agmen moror, dum consequor ipse.—De Terentia

regard to Terentia and Tullia, I agree with thee that they should refer (everything) to thee; and that, if they have not yet gone, that is no reason why they should move until we see in what situation the affair is.—Calpurnius Flamma, a tribune of the soldiers, occupied, with a chosen band of three hundred men, the hill on which the enemy were posted, and thus delayed them until the whole army got clear.

2. A truce was made for two months, until ambassadors could be sent to Rome.—Augustus was accustomed to appoint a guardian to royal personages under age, and insane, until they grew up or recovered their intellects.—We must ask or entreat angry persons, if they have any power of inflicting vengeance, to delay it until their anger subsides.—What more do you wish? are you waiting till Metellus gives testimony of his criminality?

et Tullia tu assentior ad tu ut refero : et, si nondum proficiscor, nihil sum quod sui moveo, quoad perspicio qui (*ablat.*) locus (*genit.*) sum res.—Calpurnius Flamma, tribunus miles, cum lectus trecenti manus, insessus ab hostis tumulus occupo; adeoque moror is, dum exercitus omnis evado.

In duo mensis induciæ fio donec Roma mitto legatus.—Augustus rector soleo appono rex ætas parvus ac mens lapsus, donec adoleasco aut resipisco.—Rogo aut oro (*part. in dus*) sum iracundus, ut si qui habeo ulciscor vis, differo dum defervesco ira.—Quis volo amplius? num exspecto, dum Metellus de iste scelus testimonium dico?

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III. *Dum* is also used with the present tense indicative, to express that there has been not only a coincidence in point of time, but also a connexion of cause and effect, between two events.

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Obs. The use of *dum* with the present of the indicative, along with verbs of past time, where mere coincidence of time is expressed, has been pronounced contrary to the practice of Cicero. (*Wolf, ad Sueton., Vit. Domit., 4.*) It is certainly more common in the silver age, yet not without example in Cicero. Thus, *Dum in provincia Appium orno, subito sum factus accusatoris ejus socer.* (*Ep. ad Att., 6, 6.*) The adverb gives to the

present verb the force of a perfect, and thus brings the tenses into harmony.

*Neither while Hannibal remains in Italy, nor in the years immediately after his departure, had the Romans leisure to found colonies.—Bibulus, the colleague of Cæsar, since he is more desirous than able to impede his proceedings, kept himself at home: by which conduct, while he wishes to increase the odium of his colleague, he increased his power.—The enemy, while they think that they are conquering, began to follow more boldly; the soldiers of Pompey, while they believe that their own men are fleeing, began to flee.—Some years ago, my freedman Zosimus, while he is rehearsing with a loud voice and vehemently, threw up blood.*

Neque dum Hannibal in Italia moror, neque proximus post excessus is annus vaco (*impersonal*) Romanus colonia condo.—Bibulus collega Cæsar, quum actio is magis volo impedio quam possum, domus sui teneo: qui factum, dum augeo volo invidia collega, augeo potentia.—Hostis, dum sui puto vinco, fortiter sequor; Pompeianus, dum fugio credo suos, fugio cæpi.—Zosimus libertus meus ante aliquot annus, dum intente instanterque pronuntio, sanguis rejicio.

### Usage of QUUM.

I. The common rule respecting the use of *quum* is, that *quum temporale* (or *quum* referring to time) takes an indicative; but *quum causale* (or *quum* referring to cause) a subjunctive. This, however, requires some modification.

II. *Quum* is properly a relative adverb (the demonstrative of which is *tum*), and signifies “when,” in which sense it governs an indicative mood, and may be joined either with a present, past, or future tense, and may denote either a single action, or one frequently repeated, in which case it is equivalent to *quotiescunque*.

*When we contemplate those things which have passed with a rigor-*

*Quum* is qui prætereo acer animus et attentus intueor, tunc

ous and attentive mind, then the result is, that regret follows if they are bad, joy if they are good.—When it is enjoined that we should control ourselves, it is enjoined that reason should restrain rashness.—He lived when Sicily was flourishing in resources.—I will sail when I shall be able to sail in safety.—Thou askest why my Laurentine farm delights me so much: thou wilt cease to wonder when thou shalt have known the convenience of the situation.—When the inquiry is instituted, What can be done? we must also examine how easily it can be done.

fio ut ægritudo sequor si ille malus sum, lætitia si bonus.—Quum præcipio ut egomet ipse impero, tum hic præcipio ut ratio coerceo temeritas.—Vivo quum Sicilia floreo opes.—Quum secure navigo possum, navigo.—Quæro cur ego Laurentinus (prædium) meus tantopere delecto; desino miror, quum cognosco opportunitas locus.—Quum quæro quis fio possum, video (*gerund*) sum etiam quam facile fio possum.

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III. *Quum*, signifying “when,” is joined with an imperfect or pluperfect indicative in narration, if the proposition is dependant on another in which the imperfect or pluperfect is also used. This coincidence is sometimes made more emphatic by *tum*, *etiam tum*, &c.

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When it seemed possible that some precaution should be taken, (then) I grieved that it was neglected.—When the consul Carbo was defending the cause of Opimius before the people, he made no denial respecting the death of Gracchus.—When criminals fought with the sword, there could be no stronger discipline for the eyes against pain and death.—I was not ignorant, when I wrote these things, with what a weight of affairs thou wast oppressed.—When Gyges had turned the stone of the ring to his palm, he

Quum aliquis (*neut.*) videor caveo (*passive*) possum, tum is negligo doleo.—Quum Opimius causa defendo apud populus Carbo consul, nihil de Gracchus nego.—Quum sons ferrum depugno, nullus possum oculus sum fortis contra dolor et mors disciplina.—Non sum nescius, quum hic scribo, quantus res onus (*plural*) premo.—Gyges, quum pala annulus suus ad palma convertio, a nullus video;



*was not seen by any one, but he himself saw all things ; and again he was seen when he had turned the ring into its place.*

*ipse autem omnis video ; idem rursus video, quum in locus annulus inverte.*

IV. *Quum* will be joined with the pluperfect or imperfect subjunctive when it depends on a proposition in which the perfect aorist is used. In this case, instead of "when," the English often uses a causal particle, or the participle.

*Pausanias having been carried out half dead from the temple, immediately expired. — Hortensius having begun, when a very young man, to speak in the Forum, speedily began to be employed for more important causes. — When Alcibiades was carrying on these projects, Critias and the rest of the tyrants of the Athenians sent trusty men to Lysander in Asia. — Having been royally entertained, we prolonged our discourse till midnight ; the old man talking of nothing but Africanus, and remembering not only all his actions, but even all his words. — Having determined to anticipate Darius wherever he was, Alexander, that he might leave (things) safe behind him, makes Amphoterus commander of the fleet on the shore of the Hellespont. — When the scouts returned, a great multitude was seen from afar ; then fires began to blaze throughout the whole plain, as the disorderly multitude encamped in a scattered way.*

*Pausanias, quum semianimis de templum efferro, confestim anima efflo. — Hortensius, quum admodum juvenis, ordior in forum dico, celeriter ad magnus causa adhibeo cœpi (passive). — Hic quum molior Alcibiades, Critias ceterique tyrannus Atheniensis certus homo ad Lysander in Asia mitto. — Regius apparatus accipio, sermo in medius nox produco, quum senex nihil nisi de Africanus loquor, omnisque is non factum solum sed etiam dictum memini. — Quum Darius, ubicunque sum, occupo statuo Alexander, ut a tergum tutus relinquo, Amphoterus classis ad ora Hellespontus præficio. — Quum speculator revertor, procul ingens multitudo conspicio : ignis deinde totus campus conluceo cœpi, quum inconditus multitudo laxius tendo.*

V. *Quum*, when equivalent to *quod*, and signifying "in," or "inasmuch as," takes an indicative.

*Numa is to be esteemed a greater man, inasmuch as he understood the science of politics two centuries before the Greeks knew that it had come into existence.—Thou dost well in coming, but thou wouldst have done much better if thou hadst gone straightway to me at home.—Thou dost very rightly in retaining the remembrance of Cæpio and Lucullus.—I thank thee that my letters have had so much weight with thee.—Thou hast done a most acceptable thing to me in preferring that Tiro, who is unworthy of his former condition, should be our friend rather than our slave.*

*Numa magnus vir habeo sum, quum illa sapientia constituo (gerundive) civitas duo prope sæculum ante cognosco quam is Græcus nascor sentio.—Bene facio, quum venio, sed recte facio si ad domus (accus.) rectus (abl. sing. fem.) abeo.—Præclare facio quum et Cæpio et Lucullus memoria teneo.—Gratia tu ago quum tantum litera meus apud tu possum.—Gratus ego facio, quum Tiro, indignus ille fortuna, ego amicus quam servus sum malo.*

VI. *Quum* takes an indicative mood, and a present or perfect tense, when it denotes the time since which an action or event has been in progress, or at which a state of things commenced which has not since been changed.

Obs. The present tense is used of a state continued to the present time.

*Is it two or three years since, that, charmed by the allurements of pleasure, thou badest adieu to virtue?—It is now nearly four hundred years that this has been approved among the Greeks; we have only lately recognised it.—I gain nothing by thy offering me Fabius as a friend through thy letter of introduction: for it is*

*Biennium an triennium sum, quum virtus nuntius remitto, deleo illecebræ voluptas?—Apud Græcus quidem jam annus prope quadringenti sum, quum hic probō: ego nuper agnosco.—Fabius quod ego amicus tuus commendatio do, nullus in is (abl.) facio questus: multus*

many years that he has been my good friend, and been beloved by me on account of his great kindness and attentiveness.

enim annus sum quum ille in meus æs sum, et diligo a ego propter summus humanitas et observantia.

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VII. *Quum*, signifying “as,” “since,” or “though,” is joined with the subjunctive.

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*Though I desire, O judges, to be influenced by all the virtues, yet there is nothing which I more wish than both to be and to seem grateful.—Antigonus would have preserved Eumenes, though he had been most hostile to him, if his friends had allowed him.—Since there is in us design, reason, foresight, God must needs have these very things in greater measure.—Plato has immortalized the genius and various discourses of Socrates by his writings, though Socrates himself had not left a line.—There was a vast number of prisoners made in the Punic war, whom Hannibal had sold, as they were not ransomed by their friends.—As I, after so long an interval, had burst those barriers of noble birth, I did not expect that the accusers would speak of newness of family.*

*Quum* omnis virtus, Judex, ego afficio cupio, tamen nihil sum qui malo quam ego et gratus sum et video.—Eumenes Antigonus, quum sum is infestus, conservo, si per suus licet (*pass.*). — Quum sum in ego consilium, ratio, prudentia, necesse sum Deus hic ipse habeo magnus. — Socrates ingenium variusque sermo immortalitas scriptum suus Plato trado, quum ipse litera nullus Socrates relinquo.—Ingens numerus sum bellum Punicus captus, qui Hannibal, quum a suus non redimo, veneo (*supine*) do.—Quum ego, tantus intervallum (*ablat.*), claustrum ille nobilitas refringo, non arbitror de genus novitas accusator dico.

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### 3. IMPERATIVE.

I. The imperative mood has, in the active and passive, two forms, of which the first has only one person, namely, the second; as, *scribe, sequere*; and in the plural, *scribite, sequimini*.

II. The second form of the imperative has the second person and the third, which in the singular are the

same ; as, *scribito* ("write thou," or "let him write"), *sequitor*. In the plural the persons are different ; as, *scribitote, sequimini ; scribunto, sequuntor*.

III. In both forms the imperative expresses a command, but in the first also an exhortation and a wish ; as, *Parce viribus tuis !* "Spare thy strength."—*Vive felix !* "Live happy !"

*Proced* whither thou hast begun (to go) ; depart from the city. The gates lie open, set out.—With regard to the Syracusans themselves, learn ye this.—Conscript Fathers, succour me, a miserable one, oppose injustice.—Do thou always regard heavenly things, condemn human ones.—If I shall appear to say too much concerning myself, pardon ye (me).—Do thou pardon another frequently, thyself never.—Let them approach the gods with a pure spirit ; let them exercise piety.—Let there be friendship for King Antiochus with the Roman people. Let him depart from the cities, fields, villages, fortresses, on this side of Mount Taurus. Let him carry forth no arms from those towns, from which he may depart : if he has carried any forth, let him restore them to the exact number.—Let there be two (magistrates) with regal authority, and let them be called consuls. Let them obey no one ; let the safety of the people be to them a supreme law.

*Pergo* quo cœpi ; *egredior* ex urbs. Pateo porta, *proficiscor*.—De ipse Syracusanus hic cognosco.—Pater Conscriptus, subvenio miser ego, eo obviam injuria.—Cœlestis semper specto, humanus contemno.—Si de ego ipse plus dico videoꝛ, ignosco.—Ignosco sæpe alter, nunquam tu.—Ad divus adeo caste, pietas adhibeo.—Amicitia rex Antiochus cum populus Romanus sum. Excedo urbs, ager, vicus, castellum, cis Taurus mons. Ne quis arma effero ex is oppidum, qui excedo : si quis effero, recte restituo.—Regius imperium duo sum, isque consul appello. Nemo pareo, ille salus populus supremus lex sum.

IV. As the hortative form has no third person, it is

borrowed from the subjunctive ; as, *scribat*, “let him write ;” *scribant*, “let them write.” The first person plural of the same mood is borrowed, when the speaker includes himself in his exhortation ; as, *Moriamur, et in media arma ruamus*. “Let us die, and (for that purpose) let us rush into the midst of arms.”

V. With the imperative, *not* must be rendered by *ne*, and *nor* by *neve*.

VI. Instead of the imperative, used as an exhortation, the present or perfect subjunctive may be used where it is intended to express the command in a milder form ; as, in English, *you should* is used for the imperative.

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*Do not hereafter recommend me to Cæsar ; do not even (recommend) thyself, if thou wilt listen unto me.—Do not envy thy brother ; he is at rest ; at length free, safe, immortal.—Give no cause that every one who lately admired thy writings should inquire how so feeble a mind can have conceived such grand and solid things.—I have, indeed, written to Plancus and Oppius since thou didst ask it ; but if it shall seem good to thee, do not consider it necessary to give the letter : for since they have done everything for thy sake, I fear they may think it superfluous.*

*Ego posthac ne commendo (perf.) Cæsar ; ne tu quidem, si ego audio.—Ne invideo (perf.) frater tuus ; quiesco, tandem liber, tandem tutus, tandem immortalis.—Ne committo (perf.) ut, quisquis modo scriptum tuus miror, quæro quomodo tam grandis tamque solidus animus tam fragilis concipio.—Plancus et Oppius scribo equidem, quoniam rogo, sed, si tu videor, ne necesse habeo (perf.) epistola reddo ; quum enim tuus causa facio omnis vereor ne (meus litera) supervacaneus arbitror.*

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VII. If a prohibition is intended, either the present or perfect subjunctive may be used with *ne* ; as, *Tua quod nihil refert ne cures.—Hoc ne feceris.—Or noli* with the infinitive ; or *cave*, either with *ne* or the subjunctive alone ; as, *Cave ne facias*, or *cave facias*.



VIII. Cicero often joins *noli* with *velle*; as, *Nolite id velle quod fieri non potest.*

IX. The future is sometimes used with the force of an imperative; as, *Facies hoc.—Non facies hoc, &c.*

*Do not think that it is from indolence that I do not write to thee with my own hand.—Do not consider of what value the man is.—Do not judge, O Lupus, from our silence, what we either approve or disapprove.—I have written a new Introduction to the Academical (Quæstiones), and sent it to thee: cut off the other, and fasten this on.—Salute Pilia and Attica.—Grant this indulgence to the boy if it shall seem good to thee.*

*Nolo puto pigritia ego facio, quod non meus manus ad tu scribo.—Nolo specto quantus homo sum.—Nolo Lupus, ex taciturnitas noster, quis aut probo aut improbo judico.—Novus præmium Academicus (liber) (gen.) exaro, tuque mitto: tu ille deseco (fut.), hic agglutino (fut.).—Pilia Atticaque saluto (fut.).—Puer hic do (fut.), si tu videor.*

#### 4. INFINITIVE MOOD.

I. The infinitive may be regarded as a substantive of the neuter gender, with two cases, nominative and accusative; differing in this respect from other substantives, in that it governs a case, and also expresses the complete or incomplete state of the action.

II. The infinitive must be considered as the nominative when it is the subject of a proposition; as, *Ignoscere amico humanum est.* “To forgive a friend is human.”—*Laudari jucundum est.* “To be praised is pleasing.”

III. It must be regarded as the accusative when it is the object of a verb transitive; as, *volo, cupio, audeo, conor, hoc facere*; the construction being the same as *cupio hanc rem.*

*Not to return favours by acts of kindness is both base, and is so esteemed among all men; not to love one's parents is impiety.—*

*Non refero beneficium gratia et sum turpis et apud omnis habeo; parens suus non amo im-*

*To be shipwrecked, to be overturned in a carriage, though severe, are uncommon accidents; man is in daily danger from (his fellow-) man.—It is disgraceful to say one thing, to think another; how much more disgraceful to write one thing, to think another.—To speak beautifully and oratorically is nothing else than to use the best sentiments and choicest words.*

*pius sum.—Rarus sum casus, etiamsi gravis, naufragium facio, vehiculum everto; ab homo homo (dative) periculum quotidianus.—Turpis sum alius loquor, alius sentio; quantus turpis alius scribo, alius sentio.—Nihil sum alius pulchre et oratorie dico, nisi bonus sententia (ablat.) verbumque lectus (ablat.) dico.*

*Remark 1.* This rule has been already anticipated in the early part of the volume, but is repeated here for uniformity' sake.

*Remark 2.* The infinitive, as a substantive, may have a pronoun or adjective agreeing with it; as, *Totum hoc philosophari displicet.* "The whole of this philosophizing displeases."—*Ipsum Latine loqui in magna laude ponendum est.* "The very speaking in Latin is to be regarded as a great source of praise." This mode of expression is resorted to when no verbal substantive exists, and must not be extended beyond the actual practice of the classics. *Scire tuum*, "thy knowledge," is found in Persius, and *intelligere meum* in Petronius; but, except with *ipsum*, this construction is very rare.

*Remark 3.* The infinitive appears to be used also as a genitive; as, *Init consilia reges tollere.* (*Corn. Nep., Lys., 3.*)—And again, *Consilium cepisse evertere.* (*Cic. pro Quint., 16.*)—The gerund in *di*, however, is the regular construction; and yet, *tempus est abire, corpus curare, &c.*, are more common than the gerund.

IV. When the infinitive has its own subject joined to it, it is put in the accusative; as, *Aliud est iracundum esse, aliud iratum.* "It is one thing to be passionate, another to be angry."

*To be content with one's own possessions is the greatest riches.—It is always advantageous to be a good man, because it is always honourable.—It is a noble and meritorious thing to come forth the defender of one's country, children, friends, and fellow-citizens, voluntarily and with foresight.—The best kind of gain is*

*Contentus suus res sum, magnus sum divitiæ.—Semper sum utilis vir bonus sum, quia semper sum honestus.—Pulcher dignusque sum patria, liberi, amicus, civis, volens, providensque prodeo defensor.—Magnus sum*

to be known as grateful and mindful (of favours), and at the same time to show that one is wont to be the friend of men, and not of their fortune.

quæstus, memor gratusque cognosco, simulque aperio, sui non fortuna sed homo soleo sum amicus.

V. What we have just been considering is the construction of the accusative with the infinitive, which, like the infinitive alone, may be used in two ways; as the subject, and as the object of a proposition.

VI. The accusative with the infinitive is the subject wherever, if a noun could be substituted for the infinitive, it would be in the nominative case: so it is when the predicate is *est, erat*, with an adjective; such as *justum, æquum, verum, verisimile, opus, necesse, &c.*; or an impersonal verb; as, *apparet, constat, oportet*; or the third person singular of the passive; as, *intelligitur, perspicitur, &c.*—Thus, *Victorem parcere victis æquum est*. “It is right that a victor spare the vanquished.”—*Ad salutem civium inventas esse leges constat*. “It is agreed that laws were invented for the safety of citizens.”

Within twelve years, more than twelve Metelli were consuls or censors, or triumphed; so that it appears that the fortune of families now flourishes, now declines, now perishes. — It is agreed among all that liberty is not due to Modestus, because it has not been given; nor a legacy, because Sabina has given it to her slave. — There is reason to believe that the world, and all things which it contains, have been created for the sake of man. — It is true that friendship cannot exist, except between the good.

Intra duodecim annus, consul sum Metellus, aut censor, aut triumpho amplius duodecim; ut appareo gens fortuna nunc floreo, nunc senesco, nunc intereo. — Convenio inter omnis nec libertas Modestus debeo, quia non do; nec legatum, quia servus suus Sabina do. — Credibilis sum homo causa facio mundus quique in is sum omnis. — Verus sum amicitia nisi inter bonus, sum non possum.

*Remark 1.* It is inaccurate to say that the accusative with the infinitive is governed by *verum est, constat, &c.* The infinitive is here, in fact, the nominative; and thus, for example, instead of *Legem brevem esse oportet*, we might say *Legum brevis necessaria est*.

*Remark 2.* When the infinitive *esse* with an adjective is joined with *licet* ("it is permitted"), as, for example, *otiosum esse*, this may, agreeably to the rule, be in the accusative, or it may be attracted to the case of the noun governed by *licet*, and stand in the dative. Thus, *Si civi Romano licet esse Gaditanum* (*Cic. pro Balb.*, 12); and *Licuit enim otioso esse Themistocli*. (*Cic., Tusc.*, 1, 15.) The dative is the more common.

VII. The accusative with the infinitive is the object, after verbs of *seeing, hearing, knowing, feeling, thinking, saying, &c.* These verbs take propositions for their objects, and for this purpose the subject is put into the accusative, and the verb into the infinitive; as, *Cicero fuit eloquens; scio Ciceronem fuisse eloquentem*.

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| <p>1. <i>They say that Socrates replied to some one who complained that his foreign travels had done him no good, "Not undeservedly has this happened unto thee, for thou didst travel with thyself."</i>—<i>They say that there was a certain Myndarides, of the city of the Sybarites, who, having seen a man digging, and lifting the spade rather high, complained that he was made weary, and forbade him to do that work in his presence. — Cicero, as he thought that, by lowering his tone of voice, and by a changed manner of speaking, he could both avoid danger and speak more moderately, went into Asia, when he had already been for two years engaged in causes.</i></p> <p>2. <i>Hesiod says that no planter of an olive has ever enjoyed the fruit from it; so slow a busi-</i></p> | <p><i>Socrates queror (pres. part.) quidam, quod nihil sui peregrinatio prosum respondeo fero, "Non immerito hic tu evenio, tucum enim peregrinor" (imperfect).—Myndarides aio sum, ex Sybarita civitas; qui quum video fodio et alte (comparat.) rastrum allevo, lassus sui fio queror (perf. indic.), vetoque is ille opus in conspectus suus facio.—Quum censeo Cicero remissio vox, et commutatus genus dico, sui et periculum vito possum et temperate dico, quum jam biennium versor in causa, in Asia proficiscor.</i></p> <p><i>Hesiodus nego olea sator fructus ex is percipio quisquam, tam</i></p> |
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ness was it then.—The interpreters of the law understand by that chapter in which we are commanded to put away expenses in funerals, that in particular is magnificence in sepulchres to be lessened. — Imagine that some one is now becoming a philosopher, (but) as yet is not (one); what system is he to choose in preference to all others?—The mind perceives that it is moved by its own energy, not by that of another.—I think that the knowledge of future events is not useful for us.

tardus tunc res sum.—Lex interpretēs, qui caput jubeo sump-  
tus in funus removeo, hic intello in primus (*plur.*) sepulchrum magnificentia sum minuo (*part. in dus*).—Fingo aliquis nunc fio sapiens, nondum sum; quis potissimum eligo disciplina? — Sentio animus sui suus vis, non alienus, moveo. —Non utilis ego arbitror sum futurus res scientia.

VIII. When the use of an infinitive active would bring two accusatives together, one of the subject and the other of the object, and an ambiguity would be likely to arise, it is the rule to adopt a passive construction, by which the accusative of the object becomes the subject, and the other is avoided by the preposition *ab* or *per*. Thus, *Ne fando quidem auditum est, crocodilum aut ibim aut felem violatum (esse) ab Ægyptio.* (*Cic., N. D., 1, 29.*) To have said *crocodilum violasse Ægyptium*, would have left it doubtful which accusative was the subject to *violasse*.—Where, however, the sense precludes mistake, the best writers do not scruple to use two accusatives together.

*I see that his son surpassed, in exploits and glory, Philip, the king of the Macedonians.—Clitarchus often related that Alexander conquered Darius at Issus.—I say that thou, O son of Æacus, canst conquer the Romans.—I heard that Demea slew Chremes.—Romulus, while he was review-*

*Video Philippus, Macedo rex, res gestus et gloria a filius supero.—Clitarchus sæpe narro, Darius ab Alexander, apud Issus, devinco.—Aio, a tu, Æacides, Romanus vinco possum.—Audio a Demea interficio Chremes.—Romulus, quum exerci-*



ing his army, was suddenly withdrawn from the eyes of men, during a tempest which had arisen. Hence some thought that the senators had slain him, others that he had been taken up to the gods.

tus lustrō, inter tempestas ortus repente oculus homo subduco. Hinc alius is a senator interficio, alius ad deus tollo existimo.

IX. The accusative of the personal pronouns is sometimes omitted in the construction of the accusative with the infinitive, when they are the subject of the leading propositions. This is an imitation of the Greek idiom, and occurs not only in Livy (*Drakenb.*, 1, 23) and Curtius, but also in Cicero (*N. D.*, 1, 39). "*Pu-deret me dicere non intellexisse*;" and again (*in Q. Cæc.*, 18), "*Quod dicturum te esse audio, quæstorem illius fuisse.*" In the former of these *me* is to be supplied; in the latter, *te*.

X. The general rule, however, is, that in this construction the pronoun should be inserted, especially with the verbs of *promising* and *hoping*, which in English are joined with an infinitive present: "*he promised to come,*" "*I hope to obtain it*;" but in Latin, more accurately, with the infinitive of the future: *promisit se venturum*; *spero hoc me assecuturum*, or *assecuturum esse*; for the ellipsis of *esse* is very common, both with this tense and with the perfect infinitive passive.

OBS. The poets imitate still farther the Greek construction, by placing the predicate in the nominative after the infinitive, when it relates to the subject of the leading verb. Thus, *Retulit Ajax esse Jovis pronepos*, for *se esse pronepotem*. (*Ovid, Met.*, 13, 142.)

<p><i>I promise to bring this about, that those who envied my honours shall at length confess that you, after all, were most sagacious in the choice of a consul.—Calling</i></p>	<p><i>Polliceor hic ego perficio, ut jam tandem ille qui honor invideo meus, tamen tu in consul deligo (gerundive) plurimum video fateor.—Contestor omnis deus,</i></p>
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all the gods to witness, I promise to undertake every duty and function on behalf of thy dignity, in this province over which thou presidest.—I hope to be at Rome about the Ides of October, and in person to assure Gallus of the same things.—Thou rejoicest because I promised to come.—I promised that I would write to thee what issue Nepos' motion had.—I wish to be at Arpinum the day before the Calends, and then to wander to my villas in succession, which I despair of seeing afterward.

promitto atque confirmo ego pro tuus dignitas in hic provincia, qui tu præsum (*perf.*), omnis suscipio officium atque pars (*plur.*).—Ego circa Idus Octobris spero Roma sum, idemque hic præsens Gallus (*dative*) confirmo. —Gaudeo quod ego venio polliceor.—Promitto scribo ego tu, quis habeo eventus postulatio Nepos.—Ego Arpinum sum volo pridie Kalendæ, deinde circum villula noster erro, qui video ego postea despero.

XI. The infinitive is often used alone, instead of the present or imperfect indicative, in narrative sentences. This is called the *historical infinitive*, and serves to impart animation to the style.—Thus, *Hæreret homo, versari, rubere*. “The man hesitated, turned to and fro, blushed.”

Obs. Grammarians usually explain this by an ellipsis of *cæpit* or *cæperunt*, which may often be supplied. In other cases, however, it will not accord with the sense.

After they had broken into the house, they sought the king in different directions; they slew some while sleeping, others meeting them; they pried into hidden places; they broke open (those that were) shut; they filled all parts with uproar and confusion.—Her mental powers (were) of no contemptible character; she could compose verses, tell a pleasant story.—The king at first feared nothing, suspected no-

Postquam in ædis irrumpo, diversus rex quæro; dormio alius, alius occurso, interficio; scrutor locus abdo; claudio effringo; strepitus et tumultus omnis misceo.—Ingenium (*sing.*) is haud absurdus; possum versus facio, jocus moveo.—Rex primo nihil metuo, nihil suspi-

thing.—The enemy, with a sudden shout, began to drive our men from the rampart with arrows and stones. — Here the judges laughed, the advocate was angry.

cor.—Hostis, subitus clamor, sagitta lapisque noster de valum deturbo.—Hic judex rideo, stomachor patronus.

XII. In interrogations or exclamations expressive of indignation, surprise, &c., the accusative with the infinitive often stands unconnected. In English we would supply such phrases as “is it possible?” “is it credible?” “to think,” &c. Thus, *Mene incepto desistere victam?* “For me, like a vanquished one, to desist from my undertaking?”

*Was there ever any poor fellow so unlucky?—For thee to have asked that office of all others for thyself!—O wretched spectacle! for the glory of the city to be a subject of mockery.—What! for me to have given letters so often for Rome, when I gave none for thee?—For me to be dispensing justice at Laodicea, when Plotius is dispensing it at Rome?—(Is it possible) for a Roman to speak so much like a Greek?*

*Adeone sum homo infelix quisquam. — Tunc tu potissimum iste pars (plur.) deposco!—O spectaculum miser! ludibrium (dat.) sum urbs gloria!—Hui! totiesne ego litera do Roma, cum ad tu nullus do?—Jus Laodicea ego dico, cum Roma Plotius dico?—Homone Romanus tam Græcè loquor?*

XIII. There are many verbs in Latin which seem to require an accusative with the infinitive as their immediate object, but which nevertheless take the subjunctive with *ut*. It will be found, however, that most of these verbs are of such a nature, that the relation of *design* and *purpose*, which *ut* expresses, may be considered as existing between the leading verb and the pendant proposition. Thus,

1. *Ut* is used with verbs of *endeavouring*, *aiming*, *accomplishing*, &c.; as, *facere, efficere, perficere, studere*,

*agere, operam dare, meditari, curare, contendere, niti, videre* ("to take care"), &c. Some of these are also joined with an infinitive; but *ut* alone must be used when the sense points to some future period in which an effect is to be produced.

OBS. As both *quod* and *ut* are rendered into English by "*that*," it may be observed as a rule for distinguishing them, that *ut* always denotes a purpose, or a consequence and result; *quod* is either explanatory, or denotes a cause.

1. *If he has done everything to cure, the physician has performed his part.—The sun causes everything to flourish and grow to maturity.—Before old age, I took pains to live well; in old age, to die well.—Chrysippus has neatly said, as (he has said) many things, that he who runs in a stadium ought to strive and contend, as much as he can, to conquer, but ought by no means to trip up him with whom he is contending.*

2. *Scarcely ever can a parent prevail on himself to conquer nature, so as to banish love towards his children from his mind.—Every animal loves its own self, and, as soon as it has arisen, strives to preserve itself.—We must take care, therefore, to use that liberality which may benefit our friends, may harm no one.—If thou sail immediately, thou wilt overtake me at Leucas; but if thou wishest to recruit thyself, thou wilt take care to have a proper ship.*

*Si omnis facio ut sano, perago medicus pars (plur.) suus.—Sol efficio ut omnis floreo et pubesco.—Ante senectus curo ut bene vivo; in senectus, ut bene morior.—Scite Chrysippus, ut multus, Qui stadium, inquam, curro enitor et contendo debeo quam maxime possum, ut vinco; supplanto is quicum certo nullus modus debeo.*

*Nunquam fere parens possum animus induco, ut natura ipse vinco, ut amor in liberi ejicio ex animus.—Omnis animal sui ipse diligo, ac simul ut orior is ago ut sui conservo.—Video (gerund) sum igitur ut is liberalitas utor qui prosum amicus, obsum nemo.—Si statim navigo, ego Leucas consequor; sin tu confirmo volo, navis idoneus ut habeo video.*

Remark 1. Besides the sense of effecting, *facio* is used with *ut* and a subjunctive, as a periphrasis for a verb of action. Thus, *Inventus*

*quidem feci ut L. Flaminium e senatu ejicerem* (Cic., *de Sen.*, 12), equivalent to *invitus ejeci*.

*Remark 2.* *Facere*, used of writers in the sense of “introduces” or “represents,” is joined with a participle. Thus, *Xenophon facit Socratē disputantem*. “Xenophon represents,” &c.

*Remark 3.* *Fac*, in the sense of “suppose” or “granting,” takes the infinitive; as, *Fac animos non remanere post mortem*.—*Efficio*, in the sense of “proving,” takes an infinitive; as, *Dicæarchus vult efficere, animos esse immortales*.

2. After verbs of *begging, demanding, admonishing, and commending* (including those of *advising, urging, encouraging, intrusting with a commission, and others* of a similar meaning), *ut* with the subjunctive is used, where not merely the object, but also the purpose of the request or exhortation is contemplated.

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| <p>1. <i>I admonish scholars to love their preceptors not less than their studies, and to regard them as the parents, not, indeed, of their bodies, but of their minds.—I strongly exhort thee to read carefully, not only my orations, but also these treatises on philosophy.—It is the impulse of nature that human society should study to procure those things which suffice for refinement and for support.—If we are not induced to be honest men by the beauty of virtue itself, but by some benefit and profit, we are not honest, but cunning.</i></p> <p>2. <i>We have not ceased to admonish and exhort Pompey to avoid this great infamy; but he has left no room either for prayers or admonitions.—I have very lately written a book on the best style of oratory, which I will thy (slaves)</i></p> | <p><i>Discipulus moneo ut præceptor suus non minus quam ipse studium amo, et parens sum, non quidem corpus, sed mens credo.—Magnopere tu hortor, ut non solum oratio meus, sed hic etiam de philosophia liber diligenter lego.—Natura impello ut homo cætus studeo paro is qui supposito ad cultus et ad victus.—Si non ipse honestas moveo, ut bonus vir sum, sed utilitas aliquis ac fructus, callidus sum non bonus.</i></p> <p><i>Pompeius moneo et hortor non desisto, ut magnus hic infamia fugio: sed plane nec preces nos ter nec admonitio relinquo locus.—Liber proxime scribo de bonus genus dico, qui volo tuus</i></p> |
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to copy and send thee.—When the Athenians sent to Delphi to consult what they should do respecting their affairs, the Pythia answered that they should fortify themselves with wooden walls.

ut describo, et ad tu mitto.—Quum Atheniensis Delphi mitto consulo (*supine*), quisnam facio de res suos, Pythia respondeo, ut mœnia ligneus sui munio.

XIV. Among the verbs just enumerated, there are some which take the accusative with the infinitive, when what is said is considered as the object of the verb; and *ut* with the subjunctive, when there is reference to a future time at which anything is to take place.

XV. So *moneo*, *admoneo*, in the sense of “apprize,” “remind,” or “inform,” take an infinitive; as, *Moneo te hoc falsum esse*: in the sense of “admonish” or “exhort to an action,” they have *ut* or *ne* with the subjunctive; as, *Moneo ut quiescant*.

XVI. *Persuadeo*, in the sense of “convince of some truth,” takes the infinitive; as, *Persuasit mihi hoc verum esse*; but in the sense of “succeed in exhorting to some action,” it is followed by the subjunctive; as, *Quis tibi persuasit ut hoc faceres?*

XVII. *Nuntio*, *scribo*, and even *dico*, are also used with the subjunctive, when they imply an injunction or intention that anything should be done.

*I suggest this one thing to thee, that thou wilt never find any more convenient time for securing the friendship of a most illustrious and liberal man, if thou lose this.—Mithradates persuaded Datames, by harassing the king's provinces, storming his forts, (and) taking great booty, that he had undertaken an interminable war against the king.—As far as there is any written*

*Hic tantum moneo, hic tempus si amitto, tu amicitia confirmo (gerundive) clarus atque munificus vir nullus unquam magis idoneus reperio.—Rex provincia vexo, castellum expugno, magnus præda capio, Mithradates Datames persuadeo, sui infinitus adversus rex suscipio bellum.—Qui litera exsto prodi-*

document, *Pherecydes of Syros* was the first who said that the souls of men are immortal.—*Cæsar* was warned by the *haruspex* not to cross over into Africa.—He selects a centurion, to announce to the kings not to contend in arms.—I will order him to find another condition for his son.

tus, *Pherecydes Syrius* primus dico animus homo sum sempiternus.—*Cæsar* ab *haruspex* moneo ne in Africa transmitto.—Centurio deligo, qui rex nuntio, ne arma discepto.—Dico, ut alius conditio filius invenio suos.

XVIII. The verbs of commanding, such as *imperare*, *mandare*, *præscribere*, *præcipere*, *edicere* (where it means to make a proclamation of something to be done), take the subjunctive, according to what has already been said.

XIX. *Jubeo* is an exception, and takes an accusative with the infinitive, unless it be used absolutely, without the person being expressed.

### 1. *Mando, Præcipio, Edico.*

*Cæsar* had given a strong charge to *Trebonius*, not to suffer the town to be taken by storm.—*Cæsar* gives it in charge to *Volusenus*, when he had explored everything, to return as soon as possible to him.—I will give as a first precept to him whom I am instructing, carefully and thoroughly to make himself acquainted with whatever causes he is going to plead.—*Piso* dared, in conjunction with that compeer of his, whom, however, he desired to surpass in every vice, to make proclamation that the senate should resume their (ordinary) dress.

*Cæsar* *Trebonius* magnopere mando, ne per vis oppidum expugno patior.—Mando *Cæsar* *Volusenus*, uti exploro omnis (*absol.*), ad sui quam primum revertor.—Hic is qui instituo primus præcipio, quicunque causa ago ut is diligenter penitusque cognosco.—Edico audeo *Piso* cum ille suos par, qui tamen omnis vitium supero cupio, ut senatus ad vestitus redeo.

2. *Impero.*

*A pestilence having attacked the city, compelled the senate to command the decemviri to inspect the Sibylline books.—Hannibal immediately commanded as many venomous serpents as possible to be collected alive, and to be put into earthenware vessels.—The dictator having ridden around on horseback, and having observed what was the form of the camp, commanded the tribunes of the soldiers to order the baggage to be cast together into one heap.*

*Pestilentia civitas adior, cogo senatus impero decemvir ut liber Sibyllinus inspicio.—Hannibal statim impero quam plurimus venenatus serpens vivus colligo, isque in vas fictilis conjicio.—Dictator, equus circumveho (perf. part. pass.), contemplorque quis castra forma sum, tribunus miles impero ut sarcina in unus locus conjicio jubeo.*

3. *Jubeo, Veto.*

*It happened that Alexander had ordered the sepulchre of Cyrus to be opened, in which his body was deposited, for which he wished to perform funeral ceremonies.—Lycurgus ordered the Lacedæmonian virgins to be married without dowry, that wives, not fortunes, might be chosen by the men.—Augustus forbade the poems of Virgil to be burned, contrary to the modesty of his will.—When thou dost forbid me to assent to what is unknown, do thou take so much upon thyself as to unfold the nature of all things, form the morals, fix the limits of good and evil, and define on what course of life I am to enter?*

*Forte sepulchrum Cyrus Alexander jubeo aperio, in qui condo is corpus, qui do volo inferiæ.—Lycurgus Lacedæmonius virgo sine dos nubo jubeo, ut uxor eligo a vir, non pecunia (plur.).—Augustus carmen Virgilius cremo, contra testamentum is verecundia, veto.—Tu, quum ego incognitus assentior veto, tantus tu arrogo ut natura res omnis evolvo, mos fingo, finis bonus malusque constituo, quis vita ingredior définio?*

XX. *Ut* with the subjunctive mood must be used after the phrases *fit, fieri non potest, accidit* (chiefly of

disagreeable things), *incidit, occurrit, contingit* (chiefly of desirable things), *evenit, usu venit, rarum est, sequitur, futurum est, extremum est, reliquum est, relinquitur, restat, superest, caput est, &c.*

1. *Fit, Fieri non potest, Contingit, Evenit, Usuvenit.*

1. *It happens somehow or other, that, if any fault is committed, we perceive it more readily in others than in ourselves.—It may happen that a man may think justly, and not be able to express tersely what he thinks.—It happens to most men, that, through the assistance which the art of writing gives, they relax their diligence in committing to memory.—It is the fortune of the wise man alone to do nothing against his will.*

2. *It very often happens that utility is at variance with virtue.—An instance occurred in our father's memory, that a father of a family, who had come from Spain to Rome, and had left a wife in the province, married another at Rome, and did not send a notice (of divorce) to the former wife.—It happens in the case of poems and pictures, and many other things, that the unskilful are delighted, and praise those things which are not deserving of praise.*

*Fio, nescio quomodo, ut magis in alius cerno quam in egomet ipse si quis delinquo.—Fio possum ut recte quis sentio, et is qui sentio polite eloquor non possum.—Plerique accido, ut præsidium literæ diligentia in perdisco remitto.—Solus hic contingo sapiens, ut nihil facio invitus.*

*Persæpe evenio ut utilitas cum honestas certo.—Memoria pater usuvenio, ut paterfamilias, qui ex Hispania Roma venio, quum uxor in provincia relinquo, Roma alter duco neque nuncius prior remitto.—In poema et pictura usuvenio, in aliisque complures, ut delecto imperitus laudoque is qui non laudo (part. in dus) sum.*

2. *Rarum est, Sequitur, Extremum est, Restat, Superest, Caput est, &c.*

1. *It is best to speak every day in the hearing of a number of persons, especially those about whose opinion we are most anxious; for*

*Bonus sum ut quotidie dico audio plus, maxime de qui sum iudicium sollicitus; rarus sum enim*

*it is seldom the case that any man stands in sufficient awe of himself. — As fortune does not answer in every point to one who undertakes many things, the consequence is, that he to whom some things have turned out contrary to his plans, becomes impatient of men and things. — Since thou art greatly esteemed by me, and I am dear to thee, it remains for us to rival each other in acts of kindness.*

2. *I, who could once assist obscure or even guilty men, cannot now promise my aid to Nigidius, the one most learned and most irreproachable of all men. It remains, therefore, that I console thee, and adduce the reasons by which I may endeavour to divert thee from thy troubles. — The last thing is, that I entreat and implore thee to be magnanimous, and remember not only what thou hast received from other great men, but also what thou thyself hast produced by thy genius and study. — It is the main thing in an orator to seem to those before whom he pleads such as he himself would wish.*

*ut satis sui quisquam vereor. — Ut fortuna multus tento non ubique respondeo, sequor ut is qui contra quam propono (pluperf.) aliquis cedo impatiens homo resque sum. — Quum et tu a ego plurimus fio et ego tu sum carus, resto ut officium certo inter ego.*

*Qui antea aut obscurus homo aut etiam sons opitulator possum, nunc Nigidius, unus omnis doctus et sanctus, auxilium polliceor non possum. Reliquus sum igitur ut tu consolor, et affero ratio qui tu a molestia conor abduco. — Extremus ille sum ut tu oro et obsecro animus ut maximus sum, nec is solum memini, qui ab alius magnus vir accipio, sed ille etiam qui ipse ingenium studiumque pario. — Caput sum orator (genit.) ut ille apud qui ago talis qualis sui ipse opto videor.*

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XXI. After the words which denote *willingness, unwillingness, or permission*, such as *volo, nolo, malo, permitto, patior, sino, licet* (which commonly take the accusative with the infinitive); and after verbs of *asking, advising, reminding*, as *rogo, oro, precor, moneo, admoneo, commoneo, suadeo*, the subjunctive alone is often used without *ut*; most frequently of all, after *fac, velim, nolim, malim*, and *licet, necesse est, and oportet*. Thus, *Tu*



*velim animo sapienti fortique sis.* "I wish thee to be of a wise and resolute spirit."—*Spem bonam fac habeas.* "See that thou entertain favourable hope."

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1. OPTO, VOLO, MALO, PATIOR, *with the Infinitive, or the Subjunctive with UT.*

*Those who gave to Greece the forms of her republics, wished the bodies of the youths to be strengthened by toil.—When I shall have praised some one of thy friends to thee, I wish that he should know that I have done it.—I wish that thou answer me whether any one, except thee alone, of the whole college, dared to propose the law.—I will never wish from the gods, O Romans, for the sake of lessening my own odium, that you may hear that Lucius Catiline is leading an army of enemies, but yet you will hear it in three days.—Caligula wished that the Roman people had (but) one neck.—Nature does not allow that we increase our own means by the spoils of others.—Augustus did not allow himself to be called sovereign even by his children or grandchildren.*

*Ille qui Græcia forma respublica do, corpus juvenis firmo labor volo.—Quum aliquis apud tu laudo tuus familiaris, volo ille scio ego is facio.—Volo uti ego respondeo, numquis ex totus collegium lex audeo fero præter unus tu.—Nunquam ego a deus immortalis opto, Quirites, invidia meus levo (gerundive) causa, ut Lucius Catilina duco exercitus hostis audio; sed triduum tamen audio.—Opto Caligula ut populus Romanus unus cervix habeo.—Natura non patior ut alius spoliū facultas noster augeo.—Augustus dominus sui appello, ne a liberi quidem aut nepos suus patior.*

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2. HORTOR, MONEO, FAC, MANDO, &c., *with the Subjunctive unaccompanied by UT.*

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| <p>1. <i>There are letters extant of Cicero to his brother Quintus, then administering, with indifferent reputation, the proconsulship of Asia, in which he exhorts and admonishes him to imitate his neighbour Octavius in good treat-</i></p> | <p><i>Exsto epistola Cicero ad Quintus frater, idem tempus parum secundus fama proconsulatus Asia administro, qui is hortor et moneo, imitor in promereor (gerundive) socius vicinus suus</i></p> |
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ment of the allies.—When the Locrians were going to transport the money from the temple, which was without the city walls, into the city, a voice was heard from the shrine by night (warning them) “to refrain; that the goddess would defend her own temple.”—Thou hast heard what Cotta, what the pontiff thinks: give me now to understand what thou thinkest.

2. See that thou be in good health, and love me in return, and uphold my dignity if I deserve it.—I would rather that a wise enemy should fear thee than foolish citizens praise thee.—Cæsar gives it in charge to Labienus to visit the Remi and other Belgæ, and keep them in their allegiance.—Beware of doubting that I do everything which I think is for thy interest, or even which thou wishest, if I can in any way do it.—Beware of thinking that, because I write in a jocose strain, I have laid aside anxiety for the republic.—Thou oughtest to love me myself, not mine, if we are to be true friends.—Whatever comes into existence, of whatever kind it is, must needs have a cause in nature.

Octavius. — Quum Locrenses ex templum qui extra urbs sum pecunia in urbs transfero volo, noctu audio delubrum vox, “Abstineo manus; dea suus templum defendo.” — Habeo quis Cotta, quis pontifex sentio: facio ergo nunc intelligo tu quis sentio.

Facio valeo, egoque mutuo diligo, dignitasque meus si mereor tuor.—Malo tu sapiens hostis metuo, quam stultus civis laudo.—Cæsar Labienus mando, Remus reliquusque Belga adeo, atque in officium contineo.—Ille caveo dubito quin ego omnis facio, qui intersum tuus aut etiam volo tu existimo, si ullus modus facio possum.—Caveo existimo ego, quod jocose (*comparative*) scribo, abjicio cura respublica.—Ego ipse non meus amo oportet, si verus amicus sum.—Quisquis orior, qualiscunque sum, causa habeo a natura necesse sum.

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### PARTICIPLES.

I. Participles are employed in Latin to mark a number of relations, which in English are expressed by particles.

II. The participle is used (provided that it refer to some subject mentioned in the leading proposition of

the sentence) instead of a verb and particle, in explanatory and adversative clauses, supplying the place of *as*, *when*, *although*.

III. The adversative particles, *quamquam*, *quamvis*, *etiam*, *vel*, may also be added to mark the sense more strongly.

*Curio, ad focum sedenti* (as he sat), *magnum auri pondus Samnites attulerunt.*

*Dionysius tyrannus, Syracusis expulsus* (when he was expelled), *Corinthi pueros docebat.*

*Risus interdum ita repente erumpit, ut eum cupientes* (though we desire it) *tenere nequeamus.*

*No one, when he looks at the whole earth, will doubt concerning the providence of God.—The limbs of Alexander, when he had scarcely entered the river, began to shiver and be rigid.—The king commands Philip to read the epistle of Parmenio, nor did he remove his eyes from his countenance as he read it.—Alexander, though tracing it with all his care, could not ascertain to what country Darius had gone.—The litter in which Tiberius was travelling being obstructed by brambles, he almost beat to death the pioneer, a centurion of the first cohorts, when he was stretched upon the ground.—All things delight us more when withdrawn than when uninterruptedly enjoyed.*

*Nemo, cunctus intueor terra, de divinus providentia dubito.—Alexander, vix ingredior flumen, subito horreo artus et rigeo cœpi.—Rex epistola Parmenio Philippus lego jubeo, nec a vultus lego moveo oculus.—Alexander, qui regio Darius peto (subj.) omnis cura vestigo, tamen exploro non possum.—Lectica qui veho Tiberius verpris impedio (ablat. absol.), explorator via, primus cohors centurio, sterno humi, pæne ad nex verbero.—Omnis ego desidero magis quam assidue percipio delecto.*

*Remark 1.* The most common use of the participle is to connect with the main proposition a clause denoting the time of an event ; as, *Regem forte inambulantiem homo adiit.—Domum reversus literas inveni tuas.*

*Remark 2.* With verbs of hearing and seeing, and others of similar meaning, the participle is often used where, in English, the infinitive is more common ; as, *Timoleon lumina oculorum amisit, quam*

*calamitatem ita moderate tulit, ut nemo eum querentem audierit* (Nep.), "heard him complain."—*Audivi eum canentem*. "I heard him sing." This mode of expression may be resorted to where the accusative with the infinitive would be ambiguous. Thus, *Audio eum dicere* might mean "I hear that he says," or "that he is speaking." The infinitive, however, is by no means uncommon.

IV. The participles of the perfect and future passive are used to supply the place of substantives, expressing the action of the verb, when these either do not exist in the Latin language, or are not in common use.

V. The participle of the perfect is chosen when the action is to be represented as completed; the future, when it is conceived as still incomplete.

VI. This is done not only through all the cases, but with the prepositions *ad*, *ante*, *ob*, *post*, *propter*, *ab*, *ex*, and *sine*.

1. *Who can think that quickness of talent was wanting to Lucius Brutus, who guessed so acutely about the kissing of his mother, according to the oracle of Apollo?—Nothing was so pernicious to the Lacedæmonians as the abolition of the discipline of Lycurgus.—Quinctius Flaminius came as ambassador to Prusias, whom both the reception of Hannibal and the stirring up of a war against Eumenes had rendered suspected by the Roman people.—Cæsar and Pompey were not free from the suspicion of having crushed Cicero.*

2. *The consciousness of having spent life well, and the remembrance of many benefits, is most pleasing.—There are five books of the Tusculan Questions: the first of which is concerning the*

*Quis puto celeritas ingenium L. Brutus desum, qui de mater suavio, ex oraculum Apollo, tam acute conjicio?—Lacedæmonius nullus res tantus sum damnum, quam disciplina Lycurgus tollo.—Ad Prusias legatus Quinctius Flaminius venio, qui suspectus Romanus et recipio Hannibal, et bellum adversus Eumenes moveo reddo.—Non careo suspicio opprimo Cicero Cæsar et Pompeius.*

*Conscientia bene ago vita multusque benefactum recordatio jucundus sum.—Sum quinque liber Tusculanus disputatio, qui primus sum de contemno mors;*

*contempt of death; the second, concerning the endurance of pain; the third, concerning the alleviation of mental distress.—There was a report that Themistocles took poison, as he despaired of being able to perform what he had promised Xerxes respecting the reduction of Greece.*

3. *Aratus of Sicyon came to Ptolemy, who was then upon the throne, the second (king) after the foundation of Alexandria, and asked money, that he might free his country.—There was greater sorrow from the loss of the citizens, than joy in the expulsion of the enemy.—Conon derived more sorrow from the burning and destroying of his native place by the Lacedæmonians, than joy from its recovery.—Regal power was exercised at Rome from the building of the city to its emancipation, two hundred and forty-four years.—About eighty years after the capture of Troy, the descendants of Pelops are expelled by the Heraclidæ.*

*secundus de tolero dolor; de ægritudo lenio tertius.—Sum fama venenum sumo Themistocles, quum sui qui Xerxes de opprimo Græcia polliceor præsto possum despero.*

*Aratus Sicyonius ad Ptolemæus venio, qui tum regno, alter post Alexandria condo, petoque pecunia ut patria libero.—Magnus ex civis amitto dolor, quam lætitia fundo hostis sum.—Conon plus tristitia ex incendio et diruo a Lacedæmonius patria, quam lætitia ex recupero capio.—Regno (passive impersonal) Roma, ab condo urbs ad libero, annus CCXLIV.—Annus fere octogesimus post Troja capio, Pelops progenies ab Heraclidæ expello.*

VII. The prepositions *ante* and *post* are used with the names of persons and the offices held by them, to denote the time before or since they held their office.

*Cato died exactly a hundred and eighty-three years before Cicero was consul.—Curius had lived with Decius, who, five years before he was consul, had devoted himself for the republic.—A board*

*Cato morior annus centum octoginta tres ipse ante Cicero consul.—Vivo Curius cum Decius, qui, quinquennium ante is consul, sui pro republica devoveo.*



is fixed up, in which it is appointed that, after the proconsulship of Marcus Brutus, Crete should not be a province.—Scipio died the year before Cato was censor.

—Affigo tabula, qui statuo ne, post M. Brutus proconsul, sum Creta provincia.—Annus ante Cato censor morior Scipio.

*Remark.* The English *without*, with a verbal substantive, is expressed in Latin, not by *sine*, but by *nisi* or *non*, or by *nullus* with the participle. Thus, *Cæsar exercitum nunquam per insidiosa itinera duxit, nisi perspeculatus locorum situs*, “without exploring the localities.”—This is especially the case with the ablative absolute; as, *Natura dedit usuram vitæ, nulla præstituta die*, “without fixing any day of payment.”

VIII. The participle of the future active is used to denote the purpose of an action, where in English we rather employ the infinitive with *to*; as, *Alexander ad Jovem Hammonem pergīt, consulturus de origine sua*. “Alexander proceeds to Jupiter Hammon, *to consult* him about his origin.”

OBS. 1. This participle is also often used to supply the place of the particles *since*, *when*, *although*, &c.; as, *Plura locuturos abire nos jussit*, “when we were going to speak.”—*Panem date homini perituro nisi subveniatis*, “since he must perish unless you aid.”—To express this sense, *quippe* or *utpote* is often inserted.

OBS. 2. It is to be observed, that the genitive plural of these participles is not in use, probably on account of their sound, except *futurorum* and *futurarum*.

*Alexander restrained his soldiers from the devastation of Asia, alleging that those things ought not to be destroyed which they came to possess.—The king sent Hephæstion into the region of Bactriana, to provide supplies for the winter.—It is a mournful circumstance that a youth of so much promise has been cut off in his prime, when he would have*

*Alexander miles a populatio Asia prohibeo, non perdo is sum præfari, qui possideo venio.—Rex Hephæstion in regio Bactrianus mitto, commeatus in hiems paro.—Tristis sum quod in flos primus tantus indoles juvenis extinguo, summus consequor si*

attained the highest excellence if his virtues had reached maturity.—He is a fool, who, when he is going to buy a horse, does not examine (the animal) itself, but its housing and bridle.—Arsanes ravages Cilicia with fire and sword, that he may make a desert for the enemy; he spoils whatever can be of use to the foe, intending to leave the soil, which he could not defend, barren and naked.

virtus is maturesco.—Stultus sum qui equus emo non ipse inspicio, sed stratum is ac frænum (*plur.*).—Arsanes ignis ferumque Cilicia vasto, ut hostis solitudo facio: quisquis hostis usus sum possum corrumpto, sterilis ac nudus solum qui tu-eor nequeo relinquo.

IX. In the cases hitherto supposed, the participle has supplied the place of a proposition, the subject of which is a noun contained in the leading proposition. If, however, a new subject is introduced, it is put with the participle in the ablative, independent of the leading proposition; and this construction is then termed the *Ablative Absolute*.

X. The most common use of the ablative absolute is for specifying time; so that in such instances it is merely a branch of the rule technically termed “time when.” (*Vid.* page 140.)

*Pythagoras, Tarquinio regnante, in Italiam venit.* “Pythagoras came to Italy when Tarquin was reigning.”

*Regibus exterminatis, libertas in republica constituta est.* “Kings being driven out, freedom was established in the state.”

1. When pleasure rules, all the greatest virtues must be prostrate.—Pompey, on the capture of Jerusalem, touched nothing that belonged to that temple.—In the three hundred and second year after Rome was built, the form of government was changed again, the supreme power being transferred from the consuls to

Magnus virtus jaceo omnis necesse sum, voluptas dominor.—Pompeius, capio Hierosolyma (*plur.*) ex ille fanum nihil attingo.—Annus trecentessimus alter quam condo Roma, iterum muto forma civitas, ab consul ad decemvir transfero imperi-

the decemviri. — A very great earthquake took place in the reign of Tiberius Cæsar, twelve cities of Asia having been levelled in one night.

2. When the tribunitian power had been granted by the senators to the people, arms dropped (from their hands), faction was extinguished, and that balance of power was discovered, in which alone the safety of the state consisted. — They say that Æschines, at the request of the Rhodians, read his own oration, and then that of Demosthenes, each with the loudest applause. — A yoke is made of three spears, two being fixed in the ground, and one tied across above them. — Democritus, when his eyesight was lost, could not distinguish black and white; but he could good and evil, justice and injustice, honourable and base things, useful and useless.

um. — Magnus terra exsisto motus Tiberius Cæsar principatus, duodecim urbs Asia unus nox prosterno.

Concedo plebs a pater tribunitius potestas, arma cado; restinguo seditio, et invenio temperamentum in qui unus sum civitas salus. — Æschines aio, peto Rhodius, lego oratio suus, deinde Demosthenes, summus uterque clamor. — Tres hasta jugum fio, humus figo duo superque is transversus unus deligo. — Democritus, lumen (*plur.*) amitto, albus et ater discerno non possum, at vero bonus, malus; æquus, iniquus; honestus, turpis; utilis, inutilis, possum. (*All these adjectives are to be put in the plural, neuter gender.*)

*Remark 1.* Care must be taken, in the use of the ablative absolute, not to employ it either of the subject of the proposition or of the object; the former will be in the nominative, the latter in the accusative, or one of the oblique cases under government.

*Remark 2.* Another ablative should not be placed in apposition with the ablative absolute. We may say *Porcia marito invento dixit*, "having found her husband;" but not *marito cogitante invento*, "having found her husband wrapped in thought;" this should be expressed by *quum maritum cogitantem invenisset*.

*Remark 3.* The Latins also avoided any reference, by means of a preposition and pronoun, to the subject of the proposition, in the construction of the ablative absolute. Thus, they said *Cæsar, Pompeio victo, in Asiam profectus est*; not *victo ab eo*. The position of the clause *Pompeio victo*, between the nominative *Cæsar* and the verb *profectus est*, sufficiently indicates by whom Pompey was overcome.

*Remark 4.* Sometimes, instead of the ablative absolute being employed, the substantive and participle are, with peculiar elegance and precision, put under the government of the verb in the succeeding clause. Thus, *Regulum captum Carthaginem miserunt*. "Hav-

ing taken Regulus prisoner, they sent him to Carthage." Instead of *Regulo capto, Carthaginem eum miserunt.*

XI. The ablative absolute expresses the relation, also, of cause and motive, and likewise opposition. Hence it is often to be rendered by the aid of the particles *as, because, while, although, when, &c.*

1. *Eclipses are not visible everywhere, sometimes on account of the clouds, more frequently because the sphere of the earth opposes. — The old Romans all wished that kingly power should be exercised, as the charm of liberty had not yet been experienced. — When a vessel has been put in rapid motion, after the rowers have stopped, the vessel itself retains its movement and progress, though the force and impulse of the oars have been suspended.*

2. *This not only cannot be praised, but not even be allowed, that we should not defend even those who are most completely strangers to us, though our own friends accuse them. — Cælius writes that Caius Flaminius fell at Thrasymenus, to the severe injury of the republic, by neglecting the rites of religion. — What I am saying tends to this, that, though everything is lost, Virtue may seem able to support herself. — Scipio, by the overthrow of two cities, destroyed not only actual, but future wars.*

*Eclipsis non ubique cerno, aliquando propter nubila, sæpe globus terra obsto. — Romanus vetus regno omnis volo, libertas dulcedo nondum experior. — Concito navigium, quum remex inhibeo, retineo tamen ipse navis motus et cursus suus, intermitto impetus pulsusque remus.*

*Hic non modo non laudo, sed ne concedo quidem possum, ut amicus noster accuso non etiam alienissimus defendo. — C. Flaminius Cælius, religio negligo, cado apud Thrasymenus scribo, cum magnus respublica vulnus. — Hic eo pertineo oratio, ut, perdo res omnis, tamen ipse virtus sui sustento possum video. — Scipio, duo urbs everto, non modo præsens verum etiam futurum bellum deleo.*

XII. Instead of a participle, a substantive may be used, which expresses the action of a verb; as, for

example, *dux, adjutor, auctor, testis, comes, judex, interpres, magister, magistra*; and names of office, such as *consul, prætor, imperator, rex, &c.* This construction is adopted chiefly to denote time. Thus, *Cicerone consule*. "In the consulship of Cicero." More literally, "Cicero being consul."

Obs. Some grammarians, without any necessity, supply in such constructions the participle *existente*; or, if a plural be required, *existentibus*. In truth, however, there is no ellipsis whatever here, for the mind supplies the link which is wanting without the intervention of words.

1. When Nature and Virtue are our guides, no error can possibly be committed.—Under the command of Pausanias, Mardonius was driven from Greece, with two hundred thousand foot and twenty thousand horse.—A spacious house often becomes a disgrace to its owner, if it be without visitors, and especially if it used once to be frequented when it had another owner.—An oath is a religious affirmation; what thou hast promised, therefore, as if with the attestation of God, must be observed.

2. Wisdom is the only thing which banishes sorrow from our minds; which suffers us not to shudder with fear; under the instruction of which we can live in tranquillity.—Augustus was born in the consulship of Cicero and Antonius, on the ninth (day before) the Calends of October, a little before sunrise.—Thales the Milesian was the first who predicted an eclipse of the sun, which

Natura et Virtus dux erro (*pres. infin. pass.*) nullus modus possum.—Pausanias dux, Mardonius cum ducenti mille pedes, et viginti mille eques Græcia fugo.—Amplus domus dedecus dominus sæpe fio, si hospes careo, et maxime, si aliquando, alius dominus, soleo frequento.—Sum jusjurandum religiosus affirmatio; qui igitur, Deus testis, promitto, is teneo sum.

Sapientia sum unus qui mœstitia pello ex animus, qui ego exhorresco metus non sino, qui præceprix in tranquillitas vivo (*pres. infin. pass.*) possum.—Nascor Augustus, Cicero et Antonius consul, nonus Calendæ Octobris, paullo ante sol exortus.—Primus omnis Thales Milesius prædico sol defectus,



took place in the reign of *Alyattes*.—A peroration of *Galba* is extant, which, when we were boys, was so much esteemed that we even got it by heart.

3. Know that no one dined in the consulship of *Caninius*; that no crime was committed in his consulship.—*Brutus* created, for his own colleague, *Valerius*, by whose aid he had expelled the kings.—My father *Hamilcar* went into Spain as commander when I was a little boy not more than nine years old.—*Augustus* travelled frequently into the eastern and western provinces, accompanied by *Livia*.—*Lentulus*, *Cethegus*, and other men of illustrious name, were put to death in prison by the authority of the senate.—*Isocrates* arose, when *Gorgias*, *Protagoras*, and the others whom I have mentioned, were already old men.

qui *Alyattes* rex fio.—*Exsto* *Galba* peroratio, qui tantus in honor puer ego sum, ut is etiam edisco.

*Caninius* consul scio nemo prandeo, nihil is consul malus (*genit.*) fio.—*Brutus* collega sui creo *Valerius*, qui adjutor, rex ejicio.—*Pater* meus *Hamilcar*, puerulus ego, utpote non amplius novem annus nascor, in *Hispania* imperator proficiscor.—Sæpe *Augustus* in occidens atque oriens meo, comes *Livia*.—*Lentulus*, *Cethegus*, et alius clarus nomen vir, auctor senatus, in carcer neco.—*Exsisto* jam senex *Gorgias*, *Protagoras*, cæterique qui paullo ante dico, *Isocrates*.

XIII. The Latins having no present participle from *esse* in current use, the adjective alone often supplies the place of a participle.—Thus, *Dis propitiis*. “The gods being propitious.”—*Illis consciis*. “They being conscious.”

1. The effects of lightning are wonderful: money is melted, while the purse is entire: the sword is liquefied, while the scabbard remains.—Ships cannot enter the harbour of *Alexandrea* against the will of those by whom the *Pharos* is held.—We know that the muscles are diseased when

*Mirus* fulmen opus; *loculus* (*plur.*) integer, conflo argentum: maneo vagina gladius liquesco.—Is invitus a qui *Pharos* teneo, non possum navis intro in portus *Alexandrea*.—*Æger* scio nervus sum, ubi invitus ego

they move against our will.—  
The sons of Tiberius Gracchus,  
grandsons of Scipio Africanus,  
died in the lifetime of their mother  
Cornelia, daughter of Africanus.

2. There is a difference between the case of a man who is oppressed by calamity, and of one who seeks better things when his affairs are in no respect unprosperous.—  
Octavius died suddenly, as he was leaving Macedonia, before he could declare himself a candidate for the consulship, leaving behind him Octavia the elder, Octavia the younger, and also Augustus.—Mithradates carried on war with the Romans for forty-four years, with various success.—It is certain that an eclipse of the sun does not take place except at the very change of the moon, and of the moon only when full.

moveo. — Tiberius Gracchus liberi, Scipio Africanus nepos, vivus adhuc mater Cornelia, Africanus filia, vita habeo exitus.

Alius causa sum is (*genit.*) qui calamitas premo, et is qui res bonus quæro nullus suus res adversus.—Decedo Macedonia Octavius, priusquam profiteor sui candidatus consulatus possum, mors oboeo repentinus, superstes Octavia major, et Octavia minor, itemque Augustus.—Mithradates bellum cum Romanus per quadraginta quatuor annus varius victoria gero.—Sol defectus non nisi novissimus fio Luna, Luna autem non nisi plenus, certus sum.

XIV. The want of a past participle active in Latin may be supplied by the ablative absolute of the perfect participle passive, or else by *quum* with the pluperfect subjunctive. (*Vid.* page 248.)

XV. The best means, however, of supplying this deficiency is by the past participle of a deponent verb.

### 1. Ablative Absolute of the Perfect Passive.

1. Others find fault with what Octavianus said and did, as if, having lost his fleet by a tempest, he had exclaimed that he would gain the victory even against the will of Neptune.—

Alius dictum factumque Octavianus criminor, quasi classis tempestas perdo, exclamo; etiam invitus Neptunus victoria sui

*The father of Tiberius remained alone in the party of Antonius, and escaped first to Præneste, and then to Naples; and having in vain offered emancipation to the slaves, he fled into Sicily.—Seneca relates that Tiberius, having suddenly called for his attendants, and no one answering, rose, and, his strength failing him, fell not far off from the bed.*

2. *About twenty-seven senators followed Vibius Virrius home, and feasted with him; and having abstracted their minds as much as they could, by means of wine, from the sense of the impending evil, they all took poison.—Physicians having found the cause of a disease, think that the cure is found.—Darius, having heard the news of the ill health of Alexander, marched with the greatest rapidity to the Euphrates.—Theopompus, the Lacedæmonian, having changed garments with his wife, escaped from custody as a woman.*

adipiscor.—Tiberius pater, solus Antonius in pars permaneo, ac primo Præneste, deinde Neapolis evado, servusque frustra ad pileus voco, in Sicilia profugio.—Seneca scribo Tiberius, subito voco minister, ac nemo respondeo, consurgo, nec procul a lectulus, deficio vires, concido.

Vibius Virrius septem et viginti ferme senator domus sequor, epulorque cum is; et quantum facio possum, alieno mens vinum ab imminens malum sensus, venenum omnis sumo.—Medicus, causa morbus invenio, remedium invenio puto.—Darius, nuntius de adversus valetudo Alexander accipio, magnus celeritas ad Euphrates contendo.—Theopompus Lacedæmonius, permuto cum uxor habitus, e custodia ut mulier evado.

## 2. QUUM with the Pluperfect Subjunctive.

*Fabius, having pitched his camp five hundred paces off, determined to attack Arpi on that point at which he saw that the guard was most negligent.—They fought, first of all, in the dark and narrow places, the Romans having occupied not only the streets, but even the houses nearest to the gate, that they might not be aimed at and wounded from above.—The ambassadors having brought*

Fabius, quum a quingenti passus castra pono, qui pars maxime neglectus custodia video, is potissimum Arpi aggredior statuo.—Pugno (*passive impersonal*) primo in tenebrosus angustusque via, quum Romanus non via tantum sed tectum etiam proximus porta occupo, ne peto superne ac vulnere possum.—Quum nihil legatus, qui satis

back no intelligence which involved an immediate cause of war, the prætor Atilius was sent with a fleet to Greece for the protection of the allies.—The garment of the Vestal having caught as she went down into the subterranean chamber she turned and gathered it up; and when the executioner gave her his hand, she turned away and started back.—Scipio having put on his garments and shoes, went out of the chamber, and, having walked a little in the portico, saluted Lælius on his arrival.

maturus causa bellum habeo, refero, Atilius prætor cum clas- sis mitto in Græcia, ad socius tueor (*gerundive*).—Virgo Vestalis (*dative*) descendo in subterraneus cubiculum, quum hæreo stola, verito sui ac recolligo, quumque is carnifex manus do, aversor et resilio.—Scipio, calceus et vestimentum sumo, e cubiculum egredior, et, quum paululum inambulo in porticus, Lælius advenio saluto.

*Remark.* The ablative of the participle of the perfect passive sometimes supplies alone the place of the whole construction of the ablative absolute, the following proposition being considered as a noun of the neuter gender, and the subject of the participle. This use is confined, however, to a few participles; as, *audito, cognito, comperto* (passive), *explorato, desperato, nunciato, edicto*.—Thus, *Alexander audito Darium appropinquare, cum exercitu obviam ire constituit*. “Alexander, having heard that Darius was approaching, resolved to meet him with an army.”

XVI. The participle passive in *dus* has in the nominative case (and, in the construction of the accusative with the infinitive, in the accusative also) the signification of *necessity*, less frequently of *possibility*. Thus, *laudandus* is one who *must* be praised, or *ought* to be praised.

### 1. Present Necessity or Propriety.

1. *Law is a supreme rule, implanted in (our) nature, which commands those things that ought to be done, and forbids the opposite. —Every state must be ruled by some counsel, in order that it may be permanent; and that*

*Lex sum ratio summus, inserto in natura, qui jubeo is qui facio sum, prohibeoque contrarius. —Omnis respublica consilium quidam rego sum, ut diuturnus sum; is autem consilium aut*

*counsel must either be allotted to one or to certain select persons, or must be undertaken by the multitude and by all. — Many writers, speaking of the Trojan (times), call the country of the Myrmidons Thessaly; the tragic writers do it more frequently, but it should by no means be allowed them.*

2. *The same things must be done in the senate on a less ample scale, for we must leave many others an opportunity of speaking, and we must avoid the suspicion of a display of talent. — The beauty of the world, and the regularity of the celestial phenomena, compel us to confess, both that there is some superior and eternal nature, and that it is to be venerated and admired by the human race. — The exploits of the Romans are not to be compared either with (those of) the Greeks, or those of any other nation. — It does not seem to me that another topic should be sought for because these men have come, but we should say something worth their hearing.*

unus tribuo sum, aut delectus quidam, aut suscipio sum multitudo atque omnis. — Multus scriptor de Iliacus dico Myrmidon regio Thessalia voco; Tragicus frequenter is facio, qui minime is concedo.

Idem in senatus sed parvus apparatus ago; multus enim alius relinquo dico locus, vito etiam ingenium ostentatio suspicio. — Sum præstans aliquis æternusque natura, et is suspicio admirorque homo genus, pulchritudo mundus ordoque res cœlestis cogo confiteor. — Res gestus Romanus neque cum Græcus, neque ullus cum gens sum confero. — Non ego video, quod hic venio, alius ego sermo sum quæro, sed dico dignus aliquis hic auris.

## 2. Past or Contingent Necessity or Propriety.

*Seleucus, Lysimachus, Ptolemy, were at hand, already powerful in resources, with whom Eumenes had to fight. — I should long have had to look out for a son-in-law to Arulenus Rusticus, if Minucius Acilianus had not been prepared, and, as it were, provided. — Tiberius ab-*

Immineo Seleucus, Lysimachus, Ptolemæus, opes jam valeo, cum qui Eumenes sum dimico. — Diu ego quæro sum Arulenus Rusticus gener nisi paratus et quasi provisus sum Minucius Acilianus. — Sermo Græ-



stained from the Greek language, and chiefly in the senate; to such a degree, indeed, that when he was going to mention *monopolium*, he begged pardon, first of all, for being obliged to use a foreign word.—How could *Lacedæmon* enjoy good and just laws, when any one who had been born of the royal family must be taken as king?—It is more miserable to be consumed by old age than to resign for our own country, rather than in any other way, the life which, after all, it would be necessary to resign.

cus *Tiberius*, maximeque in senatus, abstineo; adeo quidem ut, *monopolium* nomino, prius venia postulo, quod sui verbum peregrinus utor sum.—Quomodo fio possum ut *Lacedæmon* tum bonus utor justusque lex, quum sum habeo rex quicunque genus regius nascor?—Magis is miser, consumo senectus quam is vita, qui tamen sum reddo, pro patria potissimum reddo.

### 3. Future Necessity or Propriety.

If the Gauls attempt to make war, we shall have to recall *Marius* from the shades.—It will be necessary to heal the very heavy wound of *Spurinna*, who has lost his son while absent, by some powerful lenitive.—When the studies of the youth are to be extended beyond his paternal threshold, it will be necessary to look out for a Latin rhetorician, the severity and purity of whose school is ascertained.—Those who aim at the highest things will go higher than those who, despairing of reaching the point they wish, stop immediately at the lowest point. For this reason I shall be more entitled to excuse, if I do not pass over even trifling things.

Si *Gallus* bellum facio conor, excito ego sum ab inferis *Marius*.—Gravis *Spurinna* vulnus qui filius amitto absens, magnus aliquis fomentum medeor sum.—Quum studium juvenis extra paternus limen profero sum, jam circumspicio sum rhetor *Latinus*, qui schola severitas castitasque consto.—Alte eo qui ad summus nitor, quam qui desperatio quo volo evado protinus circa imus subsisto. Quo magis impetro sum venia si ne minor quidem prætereo.

XVII. With *do* and *trado*, *mitto* and *permitto*, *accipio*

and *suscipio*, and similar verbs, the purpose for which anything is given, &c., is expressed passively by the participle in *dus*; as, *Rex Harpago Cyrum infantem occidendum tradidit*. "The king delivered the infant Cyrus to Harpagus to put to death."

*Lucius Tarquinius vowed the erection of a temple in the Capitol to Jupiter, Best and Greatest, in the Sabine war.—I am not displeased that my letter has been circulated; nay, I have even given it myself to many persons to copy.—In order that the city might be more easily approached, Augustus distributed to men who had obtained triumphs the (charge of) paving the roads out of the money of the spoils.—Mummius was so ignorant, that, after the capture of Corinth, when he had contracted for the freight of pictures and statues of the most eminent artists to Italy, he ordered notice to be given to the contractors, that, if they lost them, they should give new ones instead.*

*Ædes in Capitolium Jupiter, Bonus Magnus, bellum Sabinus facio voveo Tarquinius.—Epistola meus pervulgo non moleste fero, quin etiam ipse multus do describo.—Quo facile urbs adeo, Augustus triumphalis vir ex manubialis pecunia, via sterno distribuo.—Mummius tam rudis sum, ut, capio Corinthus, quum magnus artifex perfectus manus tabula ac statua in Italia porto loco, jubeo prædico conduco (pres. part.) si is perdo novus reddo.*

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GERUND.

I. The Gerund is nothing more, in reality, than the neuter singular of the participle in *dus*.

II. It governs the case of its verb, and, in respect to signification, supplies the place of a declinable infinitive of the present active, since it expresses the action or state of the verb, as a verbal substantive.

III. The relation of the gerund to the real participle in *dus* is the following. As the gerund has an active

sense, this active construction may, without any alteration of sense, be changed to passive. Thus, *consilium scribendi epistolam*, "the design of writing a letter," may be altered to *consilium scribendæ epistolæ*, "the design of a letter to be written," or "that a letter be written."

IV. What is the accusative in the active construction, is put, in the passive, in the case in which the gerund stood, and the participle agrees with it. Thus, *in scribendo epistolam* becomes *in scribenda epistola*, and *ad scribendum epistolam* becomes *ad scribendam epistolam*.

V. This change may take place wherever no ambiguity is likely to arise from the gender not being distinguishable. It should not be practised when the accusative which the gerund governs is the neuter of a pronoun or an adjective; for example, we should say *studium illud efficiendi*, not *illius*; and *cupido plura cognoscendi*, not *plurium cognoscendorum*.

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#### 1. Gerund in DUM.

VI. The gerund in *dum* is used in the nominative, or in the accusative before the infinitive, with the verb *sum*, in the sense of necessity or propriety; and the person on whom the duty or necessity rests must be expressed in the dative, not in the ablative with *ab*. Thus, *Laudandum est mihi*. "I must praise."—*Dico laudandum esse mihi*. "I say that I must praise."

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*An orator must observe what is becoming, not in sentiment only, but also in words.—Young men ought to acquire, old men ought to enjoy.—The disciples of Pythagoras were obliged to be five years silent.—It must either be denied that a God exists, or those who admit it must confess*

*Orator quis decet video sum, non in sententia solum, sed etiam in verbum.—Juvenis paro, senex utor sum.—Pythagoras discipulus quinque annus taceo sum.—Aut nego Deus sum, aut qui Deus sum concedo, is fateor*

that he is engaged in something.—No one ever consulted a sooth-sayer how (one) ought to live with parents, children, and friends.—If Deiotarus had not turned back from his journey, he would have had to sleep in the room which the next night fell in.—We ought to have resisted Cæsar when he was weak.—Each one must exercise his own judgment.—We must penetrate to the city through the defile.

sum is aliquis facio.—Nemo unquam haruspex consulo, quem admodum sum sui cum parens, cum liberi, cumque amicus vivo.—Si Deiotarus ex iter non revento, in is conclave is cubo sum, qui proximus nox corruo.—Imbecillus Cæsar resisto sum.—Suus quisque iudicium utor sum.—Per angustiae ego ad urbs penetro sum.

VII. The gerund in *di*, or the genitive of the gerund, is used after a substantive, and after relative adjectives.

VIII. Such substantives are, among others, *ars, causa, consilium, consuetudo, cupiditas, facultas, occasio, tempus, potestas, spes, studium, voluntas, &c.*

IX. The ablatives *causâ* and *gratiâ* are also joined with the gerund in *di*.

*Beate vivendi cupiditate omnes incensi sumus.* “We are all inflamed with the desire of living happily.”

*Epaminondas studiosus erat audiendi.* “Epaminondas was desirous of hearing.”

*Avaricious men are not only tormented with the passion for acquiring, but also with the fear of losing.—Frugality is the science of avoiding superfluous expenses, or the art of using property with moderation.—In proportion as any one speaks well, so he most dreads the difficulty of speaking.—The Germans do not occupy themselves with agriculture, nor has any one a fixed amount of land, or exclusive boundaries, lest they change their*

*Avarus homo non solum libido augeo crucior, sed etiam amitto metus.—Parsimonia sum scientia vito sumtus supervacuuus, aut ars res familiaris moderate utor.—Ut quisque optime dico, ita maxime dico difficultas pertimesco.—Germanus ager cultura non studeo, neque quisquam ager modus certus aut finis proprius habeo; ne*

love of making war for agriculture.—A great part of the Babylonians had stationed themselves on the walls, eager to become acquainted with Alexander.—Habit and practice both sharpen acuteness in understanding, and quicken the rapidity of expression.

studium bellum gero agricultura commuto. — Magnus pars Babylonius consisto in murus, avidus cognosco Alexander.— Consuetudo exercitatioque et intelligo prudentia acuo, et eloquor celeritas incito.

### *Gerund changed into the Participle in Dus.*

A desire seized Romulus and Remus of founding a city on the spot where they had been exposed and brought up.—Hannibal increased his reputation by his bold attempt of crossing the Alps.—All judicial proceedings have been devised for the sake of terminating controversies or punishing crimes.—Either pleasures are foregone for the sake of obtaining greater pleasures, or pains are undergone for the sake of escaping greater pains.—The difficulty of supporting an office through weakness is wholly inapplicable to the majesty of God.—It is not denied that Demosthenes possessed great power of eloquence; but it is also ascertained that he was very fond of hearing Plato.—I rejoice that thou art desirous of bringing about peace between the citizens.

Romulus et Remus cupido capio in is locus, ubi expono atque educo, urbs condo.—Hannibal opinio de sui augeo, conatus tam audax trajicio Alpes.—Omnis judicium aut distraho controversia, aut punio maleficium causa reperio.—Aut voluptas omitto magnus voluptas adipiscor causa, aut dolor suscipio magnus dolor effugio causa.—Sustineo munus propter imbecillitas difficultas minime cado in majestas Deus.—Non nego Demosthenes summus vis habeo dico, sed consto quoque is Plato studiosus audio sum.—Pax inter civis concilio tu cupidus sum lætor.

X. The dative of the gerund, or the gerund in *do*, is used after adjectives which take a dative, especially after *utilis*, *inutilis*, *noxius*, *aptus*, *idoneus*, *par*; and



after substantives and verbs, to express the purpose and design.

XI. The participle in *dus* may be used for the gerund, as explained in § III. and IV.

### 1. Gerund in Do.

*Iron, when red, is not fit for hammering.—Coarse papyrus is not fit for writing.—This water is good for drinking.—Who is so fit for running as I?—No seed is good for sowing after four years.*

Rubeo ferrum non sum habilis tundeo.—Charta emporeticus inutilis sum scribo.—Hic aqua sum utilis bibo.—Quis sum tam idoneus curro quam ego?—Nullus semen ultra quadrimatus utilis sum sero.

*Remark 1.* To express, however, the purpose or design, the accusative with *ad* is more common, at least in Cicero.

*Remark 2.* The dative of the gerund is often joined with *esse*, when this latter is used in the sense of “serving for,” “being adequate to.” In such constructions, most grammarians suppose an ellipsis of *idoneus*. It may, however, be considered as analogous to the expression *esse auxilio alicui*. So we have *Non est solvendo*. “He is not able to pay.”—*Divites qui oneri ferendo essent*. “The rich, who were able to bear burdens.”—*Rempubicam esse gratiæ referendæ*. “That the republic was in a state to repay the obligation.”

### 2. Gerund in Do changed to Participle in Dus.

*Dry wood is a proper material for eliciting fire.—The spring, as it were, represents youth, and exhibits the promise of the future fruits; the rest of the time is adapted for reaping and gathering the fruits.—There are some games not without their use for sharpening the wits of boys.—Ceanthes drew water, and hired out his hands for watering a garden.—A great quantity of stones was at hand, which old Tyre supplied; wood was brought down from Mount Libanus for constructing rafts and towers.—*

Lignum aridus materia sum idoneus elicio ignis (*plur.*).—Ver tanquam adolescentia significo, futurisque fructus ostendo; reliquis tempus (*plural*) demeto fructus et percipio accommodatus sum.—Sum nonnullus acuo puer ingenium non inutilis lusus.—Ceanthes aqua haurio, et rigo hortulus loco manus.—Magnus vis saxum ad manus sum, Tyrus vetus præbeo (*ablat. absol.*); materies ex Libanus mons, rates et turris facio,

*The Transalpine Gauls took possession of a spot not far from thence for the building of a town, where Aquileia now stands.*

veho. — Gallus Transalpinus, haud procul inde ubi nunc Aquileia sum, locus oppidum condo capio.

XII. The accusative of the gerund, or gerund in *dum*, is always dependant on prepositions, and most commonly on *ad*, "to," or *inter*, "amid," "during."

XIII. The participle in *dus* may be used when the gerund has an accusative.

### 1. Gerund in DUM.

*We are inclined not only to learn, but also to teach.—To think well and to act rightly is sufficient for a good and happy life.—As the ox was born for ploughing, the dog for tracking, so man was born for two things, for understanding and acting.—Cæsar was blamed, because, during the performance, he occupied himself in reading letters and memorials.—The riper the berry of the olive, the fatter is the juice, and the less pleasant; and the best time for gathering is when the berry begins to grow black.—Alexander, having taken the cup, handed the letter to his physician, and while he drank, fixed his eyes upon his countenance as he read it.*

Non solum ad disco propensus sum, sed etiam ad doceo.— Bene sentio, recteque facio, satis sum ad bene beateque vivo.— Ut ad aro bos, ad indago canis, sic homo ad duo res, ad intelligo et ago nascor.— Reprehendo Cæsar, quod, inter spec- to, epistola libellusque lego va- co.— Quanto maturus oliva bac- ca, tanto pinguis succus, minus- que gratus; bonus autem ætas ad decerpo, incipio bacca ni- gresco. — Alexander, accipio poculum, epistola medicus tra- do, atque ita inter bibo oculus in vultus lego intendo.

### 2. Participle in DUS.

*He who knows himself will be con- scious that he has something di- vine, and will understand what great means he has for acquiring wisdom.— Pythagoras went to Babylon, to learn the motions of*

Qui sui ipse novi (*subj.*), aliquis sentio sui habeo divinus, intel- ligoque quantus instrumentum habeo ad adipiscor sapientia.— Pythagoras Babylon ad perdis- co sidus motus origoque mun-

the heavenly bodies, and the origin of the world; thence he directed his course to Crete and Lacedæmon, to become acquainted with the laws of Minos and Lycurgus.—The eyelids, which are the coverings of the eyes, very soft to the touch, are most skillfully formed, both for enclosing the pupils, lest anything should fall upon them, and for opening them.—No one is more unyielding in granting pardon than he who has often deserved to ask for it. — Similarity of character is the firmest bond for forming friendships.

dus proficiscor : inde Creta et Lacedæmon, ad cognosco Minos et Lycurgus lex, contendo.—Palpebra, qui sum tegmentum oculus, mollis tactus, apte facio et ad claudio pupulus ne quis incido, et ad aperio.—Nemo ad do venia difficilis sum, quam qui ille peto sæpius mereo.—Ad connecto amicitia vel tenax vinculum mos similitudo.

XIV. The ablative of the gerund is used, 1. Without a preposition, as an ablative of the instrument. 2. Depending on the prepositions *ab*, *de*, *ex*, and *in*.

XV. In both these cases the participle in *dus* may be used, when the gerund has an accusative.

### 1. Without a Preposition.

By gradually receiving into the rights of citizenship the Italian allies, who had either not taken arms or laid them down soon, the forces of the city were recruited.—I indeed think that virtue is given to men, by instructing and persuading (them), not by threats, and violence, and fear.—Socrates, by questioning and interrogating, used to draw forth the opinions of those with whom he discoursed.—The laws of Lycurgus train youth in labour, by hunting, running, being hungry, being thirsty, being pinched with

Paulatim recipio in civitas socius Italicus, qui arma aut non capio aut cito depono, vis civitas reficio.—Equidem puto virtus homo instituo et persuadeo non minæ et vis ac metus trado.—Socrates percunctor atque interrogo elicio soleo is opinio quicum dissero.—Lycurgus lex erudio juvenis venor, curro,

*cold, and being violently heated.—By doing nothing, men learn to do ill.*

esurio, sitio, algeo, et æstuo.—  
Nihil ago homo male ago disco.

## 2. With a Preposition.

*It is right that a man should be both munificent in giving and not severe in exacting.—Anger should especially be forbidden in punishing. — That commander cannot keep an army under control who does not control himself, nor be severe in judging who does not choose that others should be severe judges towards him.—There is no evil so great that I do not think it is impending; but I desist, inasmuch as there is more evil in fearing than in the thing itself which is feared.—In the department of philosophy, the high station of Plato did not deter Aristotle from writing; nor did Aristotle, by his admirable knowledge and copiousness, throw a damp upon the studies of others.*

Convenio quum indo munificus sum, tum in exigo non acerbus. —Prohibeo maxime sum ira in punio.—Non possum exercitus is contineo imperator, qui sui ipse non contineo, neque severus sum in judico, qui alius in sui severus sum judex non volo.—Nullus sum tantus malum qui non puto impendeo : sed quum plus in metuo malum, sum quam in ipse ille qui timeo, desino. — Nec Aristoteles in philosophia deterreo a scribo amplitudo Plato, nec ipse Aristoteles, admirabilis quidam scientia et copia ceteri studium restringuo.

## 3. Participle in Dus.

*Virtue is seen, most of all, in despising and rejecting pleasure.—The body must be exercised, that it may obey the reason, in executing business and enduring labour.—It is a difficult subject, and much and often inquired into, whether, in conferring a magistracy, or enacting a law, or trying a culprit, it were better to vote secretly or openly.—Many persons use care in get-*

In voluptas sperno ac repudio virtus vel maxime cerno. — Exerceo ( *participle* ) corpus sum, ut obedio ratio possum, in consequor negotium et in labor tolero.—Difficilis res, ac multum et sæpe quæro, suffragium, in magistratus mando, aut reus judico, aut lex scisco, clam an palam fero melior sum.—Multus in equus paro adhibeo cura,

ting horses, (but) are negligent in choosing friends.—It has been established by the civil code, that, in the sale of estates, the faults which were known to the seller should be mentioned.—Who does not know that the chief power of the orator consists in exciting men's minds either to anger, or hatred, or grief, or in recalling them from these same emotions to mildness and pity?

in amicus eligo negligens sum.—Sancio jus civilis, ut in prædium vendo vitium dico, qui notus sum venditor.—Quis nescio maximus vis existo orator in homo mens, vel ad ira, aut ad odium, aut dolor incito, vel ab hicce idem permotio ad lenitas, misericordiaque revoco?

## SUPINES.

I. The two Supines are properly the accusative and ablative of an old verbal substantive of the fourth declension.

II. The supine in *um* governs the case of the verb.

III. The supine in *um* is used with verbs which express motion to a place; such as *ire*, *proficisci*, *contendere*, &c., in order to express the object; as, *Cubitum ire*. "To go to lie down."

IV. The Latin writers, however, use in general the gerund with *ad* more than the supine.

*Supine in UM.*

1. *Fabius Pictor was sent to Delphi, to the oracle, to inquire by what prayers and entreaties the Romans might appease the gods.—The Helvetian war being ended, the ambassadors of almost all Gaul assembled about Cæsar to offer congratulations.—The cocks understand the stars, and distinguish in the daytime the spaces of three hours by their note: they go to roost*

*Fabius Pictor Delphi ad oraculum mitto, sciscitor quis preces suppliciumque deus possum placo Romanus.—Bellum Helvetius (gen. plur.) conficio, totus fere Gallia legatus ad Cæsar gratulator convenio.—Gallus gallinæceus novi sidus, et terni distinguo hora interdiu cantus: cum sol cubo eo, quartusque cas-*



with the sun, and at the fourth military watch recall us to care and labour. — The commanders of the King of Persia sent ambassadors to Athens, to complain that Chabrias was carrying on war, along with the Egyptians, against the king.

2. Not only old inhabitants of Agrigentum came to Verres to purchase the senator's place, but also new ones; and it happened that a new one outbid (the old), and carried off the prætor's letters. — The people of Veii, subdued by their unsuccessful battle, send negotiators to Rome to implore peace. — The Saguntines requesting that, as far as they could (do it) safely, they might go to see Italy, guides were given them. — Hannibal, unconquered in Italy, was recalled to defend his country.

trensis vigilia ad cura laborque ego revoco. — Præfectus rex Persa legatus mitto Athenæ queror, quod Chabrias adversum rex bellum gero cum Ægyptius.

Verres emo locus senatorius non solum vetus Agrigentinus, sed etiam novus: floque ut pretium (ablat.) novus vinco, literæque a prætor aufero. — Veiens, adversus pugna subigo, pax peto orator Roma mitto. — Peto Saguntinus, ut, quatenus tuto possum, Italia specto eo, dux do. — Hannibal, in Italia invictus, patria defendo revoco.

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Remark. *Perditum ire*, "to go about to destroy," is little different from *perdere*. Thus, Sall., *Cat.*, 52: *Ne dum paucis sceleratis parcunt, bonos omnes perditum cant.* — In Cicero it does not occur, unless, perhaps, we ought to read (in the first epistle *ad Terent.*) "*puerum perditum eamus*" for the common "*puerum perditum perdamus*." According to the analogy of this expression, which, from its frequent occurrence in the comic poets, appears to have been much used in common life, *ire* serves to make a periphrasis with the supines of other verbs; as, *raptum* and *erectum eunt*, in Sallust, for *eripiunt*; *ultum ivit*, in Tacitus, &c.

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V. The second supine, or the supine in *u*, is used after substantives; such as *fas*, *nefas*, and *opus*; and after the adjectives "good" or "bad," "pleasant" or "unpleasant," "worthy" or "unworthy," "easy" or "difficult," and others of similar meaning; as, *honestus*, *turpis*, *jucundus*, *facilis*, *incredibilis*, *memorabilis*, &c. — Thus, *Pleraque dictu quam re faciliora sunt.*

“Most things are easier to be spoken of than in reality.”—*Hoc est jucundum auditu.* “This is pleasing to be heard.”

*The more brief a narrative is, the more perspicuous and easy to be understood will it become. — It is difficult to express how much courtesy and affability of conversation win the minds of men. — Wickedness quickly steals upon us; virtue is difficult to be found, and needs a ruler and guide. — What is so pleasant to know and hear as a discourse adorned with wise sentiments and weighty words? — I am at a loss what to do; thou wilt do what seems best to thee. — Hannibal (incredible to relate) in two days and two nights reached Adrumetum, which is distant from Zama about three hundred miles. — The human mind can be compared with no other than with God himself, if this is proper to be said.*

*Quo brevis eo dilucidus et cognosco facilis narratio fio. — Difficilis dico sum quantopere concilio animus homo comitas affabilitasque sermo. — Cito nequitia subrepro, virtus difficilis invenio sum, rector duxque desidero. — Quis sum tam jucundus cognosco atque audio, quam sapiens sententia gravisque verbum orno oratio? — Egeo consilium: qui bonus facio video facio. — Hannibal (incredibilis dico) biduum et duo nox Adrumetum pervenio, qui absum a Zama circiter mille passus trecenti. — Humanus animus cum nullus alius, nisi cum ipse Deus, si hic fas sum dico, comparo possum.*

*Remark 1.* Only a few supines are used by the best prose writers in this way; such as *dictu, auditu, cognitu, factu, inventu*, &c. — Later prose authors, however, have considerably enlarged their number; and it cannot be denied that, by their use, the Latin expression gains greatly in conciseness.

*Remark 2.* The best writers use *ad* and the gerund, or *sum* and the infinitive, with *facilis, difficilis*, and *jucundus*; as, *facile ad intelligendum, ad judicandum*; or *facile est invenire, judicare*, &c.

*Remark 3.* With *dignus* the poets use the infinitive, and are followed by later prose writers. Thus we have in Quintilian, “*Lyricorum Horatius fere solus legi dignus.*” The most common construction of *dignus*, however, is with *qui* and the subjunctive, as has already been remarked.

USAGE OF INTERJECTIONS.

I. With the interjections *O*, *Heu*, and *Proh*, an accusative is used of the thing or person wondered at, &c.; as, *O fallacem hominum spem!* "O deceitful hope of mortals!"

Obs. 1. The accusative of personal pronouns may be used so alone; as, *Me miserum!* "Unhappy me!" and even of other words; as, *Hominem gravem et civem egregium!*

Obs. 2. The interjection has nothing to do with the government of the accusative here (for interjections, strictly speaking, govern no cases), neither is it necessary to resort, as some do, to an ellipsis of a verb (such as *sentio*, *video*, &c.): the strong feeling intended to be conveyed calls at once, without any formal government, for a case that marks direct and immediate action.

*O mighty power of error!—O glorious day, when I shall go to that divine assembly and company of minds!—Ah miserable me! why am I compelled to blame the senate, which I have always praised?—O senseless that thou art, if thou fearest death when it thunders!—O the cunning fellows! with how few words do they think the business brought to a close!—We have sent ambassadors, alas! miserable me!—Blind one that I am, in not having seen these things before!—This man! this degree of effrontery!—In the name of heaven and earth!*

*O vis maximus error!—O præclarus dies, quum ad ille divinus animus consilium cœtusque proficiscor!—Heu ego miser! cur senatus cogo qui laudo semper reprehendo!—O tu demens, si tunc mors timeo quum tono!—O acutus homo! quam pauci verbum puto negotium conficio!—Mitto legatus; heu ego miser!—Ego cæcus! qui hic ante non video (*subj.*).—Hicce homo! hicce impudentia!—Proh deus homoque (*gen. plur.*) fides!*

II. The interjections *en* and *ecce* are commonly joined with a nominative case; as, *Ecce tuæ literæ!*—*En nova turba!*

Obs. With this nominative we may supply, as some do, such a verb as *adsunt*, *adest*, *apparent*, *apparet*, &c. This, however, seems hardly necessary, as the emotion with which the words are uttered in these and similar instances naturally gives rise to elliptical modes of speech.

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III. The accusative is also used with *en* and *ecce* ; as, *Ecce miserum hominem ! — En promissam pecuniam !* This, however, is chiefly in comedy ; as, *ecce me*, *eccillum* (*ecce illum*) ; *eccum* (*ecce eum*), &c.

IV. *Hei* and *væ* are usually followed by a dative ; as, *Hei mihi !* “Wo is me !”—*Væ victis !* “Wo to the vanquished !”

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## PART II.

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1. ON THE ARRANGEMENT OF WORDS.
  2. MISCELLANEOUS EXERCISES TO BE RENDERED INTO  
LATIN.
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ON THE  
ARRANGEMENT OF WORDS.

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I. COMPARATIVE ARRANGEMENT.\*

I. THE superiority which a transpositive language possesses over one which is analogous in respect to the collocation of words, it can hardly be necessary to evince, even to the junior student of classic literature. He must have remarked, that in Latin the arrangement of words in a clause may be varied at pleasure, whereas in English we are frequently confined to one order. Whether we say *Hannibalem vicit Scipio*, or *Scipio vicit Hannibalem*, or *Scipio Hannibalem vicit*, the meaning is the same. But if we say "Scipio conquered Hannibal," we state the fact. If we alter the order, and say "Hannibal conquered Scipio," we affirm the reverse; and if we say "Scipio Hannibal conquered," or "Hannibal Scipio conquered," we state an ambiguous proposition.

II. When we say that the meaning is the same, in whatever order the Latin words may be arranged, we would not be understood to signify that the three forms may in all cases be indiscriminately adopted, without in the least degree hurting the conception, or that in all instances they are equally apposite. Our observation regards solely the expression of the primary sentiment. To illustrate the difference, let us take the following: *Ad Arbela Darium vicit Alexander*. If the question were, "Who conquered Alexander?" the answer should be, *Alexander ad Arbela Darium vicit*. If the question were, "Whom did Alexander conquer?" it would be answered, *Darium ad Arbela Alexander vicit*. If it were inquired, "Where did Alexander conquer Darius?" the answer should be, *Ad Arbela Alexander Darium vicit*. If the question were, "Did Alexander take, or did he conquer Darius?" the answer would be, *Vicit Darium Alexander*. The natural anxiety of the speaker to satisfy the curiosity of the inquirer would, in these several circumstances, dictate the correspondent arrangement.

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\* *Crombie's Gymnasium*, vol. 1, p. xxx., seqq., 6th ed.

III. Our collocation in English, generally considered, has been aptly enough denominated the *order of intellect*. The arrangement in Latin is more adapted to imagination and feeling. The language of the Romans consists of periods; ours is composed of sentences. Hence the English has more simplicity, the Latin greater strength. We begin with the agent, from him we proceed to the act, and from it to the person or thing acted upon. This may be called the metaphysical order; it is the order of time, and to this arrangement we are generally confined. The flexibility of the Latin language enabled the speaker or writer to adopt any collocation which the subject prescribed, or which he deemed conducive to the attainment of his purpose. If the subject was familiar, and the language colloquial, it approached pretty nearly to the English arrangement. Thus,

“*Continuo ad te properans, percurro ad forum, ut dicam tibi hæc :  
Ubi te non invenio, ibi ascendo in quendam excelsum locum :  
Circumspicio ; nusquam. Forte ibi hujus video Byrrhiam ;  
Rogo ; negat vidisse.*” (Terent., Andr., 2, 2, 19.)

If the style be didactic, or the subject historical, it is, according to our conceptions of natural order, more inverted. Thus, “*Ubi eo ventum est, quacunque incedit, armata multitudo pavorem ac tumultum facit ; rursus ubi anteire primores civitatis vident, quicquid sit, haud temere esse rentur. Nec minorem motum animorum Romæ tam atrox res facit, quam Collatiæ fecerat. Ergo ex omnibus locis urbis in forum curritur.*” (Liv., 1, 59.)

If the language be addressed to the feelings, or the imagination chiefly, the arrangement is nearly the reverse of ours. Here the Latin order possesses a most decided superiority. The most conspicuous words in every sentence, it is to be observed, are the first and the last. By the former our attention is excited, and on the latter it rests. Hence, if the speaker were reasoning on his arrangement, he might conclude it to be a matter of indifference whether he placed the chief image which he was to present to his auditory in the very beginning or at the very end of the sentence. But, under the influence of vehement passion, his ardent mind stops not to reason. The object, be it what it may, which most forcibly affects his feelings or seizes his imagination, that he presents first to his auditory. The following passage from Cicero, while it exemplifies this observation, will serve also to illustrate the difference between the Latin and English arrangement in oratorical language : “*Rempublicam, Quirites, vitamque onmium vestrûm, bona, fortunas, conjuges, liberosque vestros, atque hoc domicilium clarissimi imperiû, fortunatissimam*

*pulcherrimamque urbem, hodierno die, deorum immortalium summo erga vos amore, laboribus, consiliis, periculisque meis, ex flamma et ferro, ac pæne ex faucibus fati ereptam, et vobis conservatam ac restitutam videtis.*" (*Or. in Cat.*, 3, 1.)—It is impossible to conceive a period more perspicuously, more beautifully, more impressively constructed than the preceding. Not a clause can be transposed, not a word displaced, without violence to the beauty, the strength, or the harmony of the period. He first seizes the attention by presenting an image, above all others interesting to a Roman auditory—*Rempublicam*. He then proceeds to enumerate a series of objects, calculated in succession to awaken in the hearts of his hearers the most lively emotions—"vitam," "bona," "fortunas," "conjuges," "liberosque." Then he completes the group, by exhibiting an object endeared to them all by a thousand ties—"the city of Rome," "the capital of the empire," "the mistress of nations." Still suspending the interest of his auditory, and postponing the statement of the important and interesting fact, he proceeds to specify the means by which it was accomplished. Then, after directing their attention to the benign interposition of the immortal gods, as the great authors of the event, he finishes the picture by exhibiting the whole, as rescued that day from conflagration and impending destruction.—Let the reader now compare the original with the translation. "To-day, Romans, you behold the commonwealth, your lives, estates, fortunes, your wives and children, the seat of this most renowned empire, this most fair and flourishing city, preserved and restored to you from fire and sword, and almost snatched from the jaws of fate, by the distinguished love of the immortal gods towards you, and by my toils, counsels, and dangers."

IV. It has been matter of controversy, whether the arrangement which obtains in transpositive, or that which is found in analogous, languages, should be deemed the natural order. The Abbé Batteux contends that the order in French, and, consequently, in all analogous languages, is the inverted order; and that the arrangement of words in Latin, and, therefore, in all transpositive languages, is the natural arrangement. This doctrine will be found, on examination, to be the true one. If man were purely an intellectual being, the metaphysical arrangement would be that which his words would most probably assume. But pure intelligence is not the character of man. He is endowed with imagination, with appetites, also, and passions too prone to seize, with heedless avidity, whatever object is conceived to be subservient to their gratification; and experience proves but too plainly that whatever the heart most eagerly covets,

the tongue is always most impatient to express. "*Arma, viri, ferte arma,*" was the language of Æneas in a moment of peril. "A horse, a horse, my kingdom for a horse!" was the exclamation of Richard the Third in the instant of alarm. This is the language of passion, or, in other words, of nature.

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## 2. LATIN ARRANGEMENT.

RULE I. In historical narration, and didactic composition of every kind, the subject is generally put before the verb; as, *Deus mundum gubernat*.

*Exception 1.* When the subject is closely connected with the succeeding clause, and is by it either limited or explained, it follows the verb. Thus, "*In duobus exercitibus erant trigemini fratres, nec ætate nec viribus dispares.*"—" *Erant omnino itinera duo, quibus itineribus domo exire possent.*"

*Exception 2.* When the author wishes the attention of the reader to rest on the subject, the nominative then follows the verb, and generally concludes the sentence or clause. This exception will be particularly illustrated hereafter. In the mean time, we quote the following examples from Cicero's second Philippic. "*Doletis tres exercitus populi Romani interfectos: interfecit Antonius. Desideratis clarissimos civis; eos quoque eripuit Antonius. Auctoritas hujus ordinis afflicta est; afflixit Antonius.*"

RULE II. Agreeably to the general principle of Latin arrangement, by which the subject precedes the predicate, the adjective ought to follow the substantive. But, with a few exceptions, and all of these not universally observed, the place of the adjective and participle is entirely arbitrary. In the following cases, however, the adjective is generally put before the substantive.

1. When the adjective is any one of the following words, *primus, medius, ultimus, extremus, summus, infimus, imus, supremus, reliquus, cæterus*, denoting *prima pars, media pars, &c.*, it is generally put before the substantive. Thus, "*Summus mons.*" (*Cæs.*)—" *Extremo libro.*" (*Cic., Off., 3, 3.*)
2. When the substantive governs another in the genitive, the adjective generally precedes both; as, "*Propria veri inquisitio.*" (*Cic., Off., 1, 4.*)—" *Duo Platonis præcepta.*" (*Cic., Off., 1, 25.*)—" *Vera autem animi magnitudo.*" (*Cic.*)
3. When the substantive is governed by a preposition, the adject-



tive is frequently put before the substantive; as, "*Hac in quaestione.*" (Cic.)—" *Magna ex parte.*" (Id.)—" *Quam ad spem.*" (Cæs.)

4. For the sake of euphony; as, "*Qui adipisci veram gloriam volet*" (Cic., Off., 2, 13), rather than "*gloriam veram volet.*"
5. The pronouns *is*, *ille*, *hic*, *iste*, are very generally placed before the substantive; and, if used substantively, are placed before the participle. This arrangement not only renders the reference more pointed, but also increases the strength, and generally improves the melody of the clause. We therefore say, "*Hoc tempore.*" (Cic.)—" *Ea tempestate.*" (Sall.)—" *Hac re.*" (Cæs.)—" *Eo regnante.*" (Liv.)

RULE III. The Relative generally follows the antecedent, and should be placed as near to it as possible. Thus, "*Ex quatuor autem locis, in quos honesti naturam vimque divisimus, primus ille, qui in veri cognitione consistit.*" (Cic., Off., 1, 6.)

RULE IV. Agreeably to the preceding rule, the relative is generally the first word of its own clause; and when it is taken for *et ille*, *et hic*, *et is*, or for these pronouns singly, its place is uniformly the first. The reference is thus more clearly marked; and, accordingly, this arrangement is favourable to perspicuity and strength. Thus, "*Quod ubi Cæsar rescit.*" (Cæs., B. G., 1, 28.)—" *Qui si jussissent.*" (Cæs., B. G., 1, 26.)—" *Qui cum eum in itinere convenissent*" (Id., ib., 1, 28); equivalent to "*Et cum illi eum in itinere convenissent.*" So also with the relative adverb: "*Quo cum pervenissent.*" (Liv.)

RULE V. It is a general rule, that what is governed precedes that by which it is governed. Thus the genitive precedes the noun that governs it: "*Omnium animantium formam vincit hominis figura;*" the accusative the verb that governs it: "*hostem fudit; bellum scripturus sum;*" the infinitive the verb by which it is governed: "*discere volo;*" the ablative the comparative on which it depends: "*nihil est agricultura melius,* &c.

1. In this, however, much depends on the idea expressed by the governed or governing word being more strongly impressed on the mind. Thus, "*Fratris tui mors acerbissima mihi fuit,*" and "*Mors fratris tui,*" &c., are both equally correct, according as the idea of the person or the death takes precedence in the mind.—A genitive, however, which expresses an objective relation, usually follows the noun on which it depends. Thus,

- "*Quod is, qui uno die, tota Asia, tot in civitatibus, uno nuntio atque una significatione literarum, cives Romanos necandos trucidandosque denotavit*" (Cic., *L. Man.*, 3), "notice by letters," not "*una literarum significatione.*" So (*Id. in Verr.*, 1, 40), "*Offensionem negligentiae vitare,*" "offence by my negligence."
2. *Causâ* and *gratiâ* follow the genitive; as, *gloriæ causâ*; *bonorum gratiâ*. Exceptions to this are very rare in Cicero, but more common in Livy. On the contrary, the possessive pronoun always precedes *causâ*; as, *meâ causâ*, *tuâ causâ*, &c.
  3. Prepositions, as the name imports, generally precede the word which they govern, and are therefore exceptions from the rule.

RULE VI. The verb generally closes the sentence. "*Verbo sensum claudere,*" says Quintilian, "*multo, si compositio patiat, optimum est. In verbis enim sermonis vis inest. At si id asperum erit, cedat hæc ratio numeris*" (9, 4).

RULE VII. Adverbs are generally placed immediately before the words which they are intended to modify; as, "*Leviter ægrotantes leniter curant.*" (Cic., *Off.*, 1, 24.)

1. Words closely connected in sense with that which the adverb qualifies, are often placed between them. Thus, "*Non tam in bellis et præliis quam in promissis et fide firmiorem.*"
2. *Non*, when it belongs to a single word of the proposition, always stands immediately before it; as, "*Non te reprehendo, sed fortunam.*" If, however, the negative belongs to the proposition generally, not to any specific word, *non* stands before the verb, and before the finite verb if an infinitive depends upon it. Thus, "*Cur tantopere te angas, intelligere sane non possum.*"

RULE VIII. Conjunctions generally introduce the clause to which they belong. Thus, "*At si dares hanc vim.*" (Cic.)—" *Sed profecto in omni re fortuna dominatur.*" (Sall.)

*Exception 1.* The enclitic conjunctions *que*, *ve*, *ne*, are always suffixed, the first two to the latter of the two words which they serve to couple; as, "*Albus atque*," "*boni malique*;" and the last to the subject which the question chiefly regards; as, "*Loquarne?*" "Shall I speak?"—"*Egone loquar?*" "Shall I speak?"

*Exception 2.* The conjunctions *autem*, *enim*, *vero*, *quoque*, *quidem*, are always placed after the introductory word of the clause, generally in the second place, sometimes in the third. Hence they are called *postpositive* conjunctions.—*Etiâ*, *igitur*, and

*tamen* are more frequently assigned to the second or third place than to the first. Of these, indeed, *igitur* is uniformly, by Cicero, used as a postpositive conjunction. "*Hæ disciplinæ igitur.*" (*Cic., Off.*, 1, 2.)—" *Placet igitur.*" (*Id., ib.*)—" *Quoniam igitur.*" (*Id., ib.*, 1, 9.) Tacitus, Nepos, and Sallust have, in one or two passages, used it prepositively. *Etiam*, also, is much more frequently used as a postpositive than as a prepositive conjunction.—*Tamen* frequently introduces a clause, though it more generally is placed second or third, and sometimes even at the very end of a sentence.

RULE IX. Words connected in sense should be as close as possible to each other; and the words of one clause should never be mixed with those of another.

When Horace says "*Terrarum dominos evehit ad deos,*" it is not easy to ascertain, at first view, whether *terrarum dominos* refers to the Romans or the gods.—Again, if we say "*Vidistin' hominem malum qui hoc mihi dedit?*" punctuation alone can determine whether we mean "didst thou see the wicked man who gave me this?" or "didst thou see the man who caused me this mischief?" and it is quite unnecessary to observe that no sentence should be so constructed that its meaning shall depend on punctuation only. If the former of the two senses be intended, we should say "*Hominem malum vidistin', qui hoc mihi dedit?*" if the latter, "*Hominem vidistin' qui hoc malum mihi dedit?*"—Tibullus says, "*Vidi ego qui juvenem seros desisset amores*" (1, 5, 47). Here the word *juvenem*, which belongs to the primary and antecedent clause, is improperly thrust into the relative clause. The syntactical arrangement is, "*Ego vidi juvenem, qui desisset seros amores.*"

RULE X. Circumstances, that is, the "cause," the "manner," the "instrument," the "time," the "place," are expressed before the predicate. "*Eum ferro occidi.*"—" *Ego te ob egregiam virtutem semper amavi.*"—" *Quum Brundisium venissem.*"

RULE XI. An aggregate of particulars, to which any addition is to be expressed, or from which any exception is to be signified, generally precedes the addition or the exception. "*Ego, præter ceteras tuas virtutes, humanitatem tuam admiror.*" (*Cic.*)—In the following sentence Cicero has departed from this arrangement, in order to place the relative as near as possible to its antecedent: "*Omnium civitatum totius Siciliæ legationes adsunt præter duas civitates, qua-*

*rum duarum duo crimina vel maxima minuerentur,*" &c. (Cic., Or. in Q. Cæcil.)

RULE XII. The proper name should precede the name of the rank or profession; as, *Cicero orator; Hannibal dux.*

RULE XIII. The vocative, as a mark of distinction, should either introduce the sentence, or be placed among the first words. "*Credo, vos, Judices.*" (Cic.)—" *Si tibi, frater, ista contigissent.*" (Id.)

RULE XIV. When there is an antithesis, the words chiefly opposed to each other should be as close together as possible. "*Appetis pecuniam, virtutem abjicis.*"—" *In provinciam profectus es pauper, dives Romam rediisti.*"—" *Excludor ego, ille recipitur.*"

RULE XV. It is a general rule that sentences, especially in the higher department of prose, should be so constructed that, while in each clause and member we proceed successively from shorter to longer words, the several clauses and members should gradually increase in length, as we advance towards the close of the sentence.

To this rule, both as it respects the length of single words, as well as that of clauses and members, no writer was ever more attentive than Cicero. Whenever the dignity of the subject requires a certain elevation of style, this gradual swell, as we approach the close of the period, imparts dignity and strength to the sentence, and, if skilfully managed, renders its cadence flowing and harmonious. In other circumstances, however, this studied and artificial structure would be highly unsuitable. Plain and familiar subjects require a diction simple and easy. Nay, even in cases where this structure is adapted to the subject, its constant recurrence would render the style too stately and affected, while it would fatigue the ear by a monotonous uniformity. Continued elaboration is unnatural and tiresome.

RULE XVI. As a corollary to the preceding rule, it follows that a sentence ought not to conclude with a monosyllable.—Still, though this be a general, it is by no means a universal rule. The following cases furnish a few exceptions:

1. When, by ellipsis, the final *m*, without its vowel, in the word immediately preceding the monosyllable, is cut off; as, "*In Asia continenter vixisse laudandum est.*"—" *Hodierno die vobis judicandum est.*"
2. When, by a synalæpha, the final vowel, in the word immediately preceding the monosyllable, is elided; as, "*Atque homine libero est.*"—" *Interfectum jure concedas necesse est.*"

3. When the monosyllable is an auxiliary verb ; as, "*Domi suæ condemnatus est.*"—" *Internecone civium dijudicatæ sint.*"
4. When the subject sinks, or proceeds from greater to less, the words may gradually decrease in length, and the sentence end in a monosyllable. Thus, in the following passage of Horace, "*Parturiunt montes ; nascetur ridiculus mus,*" an *anticlimax* is intended, and the structure of the verse must be regarded as a beauty.—In Virgil's "*procumbit humi bos,*" the sound is purposely made an echo to the sense.

RULE XVII. *Euphony* frequently requires a deviation from several of the preceding rules. Thus,

1. Euphony forbids the concurrence of vowels, when they produce a disagreeable *hiatus*, or *mouthng*.
2. A concurrence of harsh consonants should be avoided. The harsher articulations are those of D, K, C, G, Q, R, S, T, the C and G being sounded hard by the Romans, not soft, as we do at the present day.—Thus it requires a strong and almost painful effort to pronounce "*vix strepitus,*" "*post stragem,*" "*trans stramineum,*" &c.
3. Monosyllables in succession should be avoided. Hence in Virgil (*Æn.*, 12, 833) the following is faulty : "*Do quod vis, et me victusque volensque remitto.*" Here are no fewer than five monosyllables, which produce a subsultory and unpleasant effect. The verse seems to hop or start rather than move smoothly or gracefully along.
4. A continuation of two long words should also be avoided. They fatigue the reader, and make the sentence drag.
5. A continued repetition of the same letter, whether it be initial, middle, or final, should be avoided. Nothing, scarcely, can be more offensive to the ear than the following passage (quoted by the *Auctor ad Herennium*) from an ancient poet : "*O Tite, tute Tati, tibi tanta tyranne tulisti.*" The following clause from Cicero is, on this ground, somewhat objectionable : "*Privato illo judicio transacto aut delato.*" (*Cic. in Verr.*)
6. A repetition of the same syllable or syllables in close succession, or at short intervals, should be avoided ; as, "*monet et hortatur ;*" "*per perbreve tempus ;*" "*O fortunatam natam me consule Romam !*" "*pleniore ore*" (*Cic., Off.*, 1, 18) ; "*negligens est gens*" (*Liv.*, 5, 46) ; "*quæ præterea præviderim prætereo*" (*Cic., Ep. ad Fam.*, 6, 6.)



7. Verse ought not to be mixed with prose. "*Versum* fugimus in oratione," is the remark of Cicero.
8. A sentence concluding like a hexameter is particularly faulty : "*Veteres fidōsquē clīentēs.*"—" *Forsan multi vincerent, si vincere pōssē pūtārēnt.*"—In the beginning of a sentence it is less striking, and therefore more pardonable ; as, "*Facturusne operā prētīum sīm.*" (*Liv., Præf.*) This, indeed, is not an error against euphony, but it savours of affectation, and betrays a want of taste,

## ENGLISH EXERCISES,

TO BE RENDERED INTO LATIN.

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1.

*The Athenians were building<sup>1</sup> the walls<sup>2</sup> of their city. This thing the Lacedæmonians took amiss;<sup>3</sup> but Themistocles deceived them by the following stratagem: he went to Sparta as an ambassador, and denied to the Lacedæmonians that the walls were building.<sup>4</sup> "But," says he, "if you do not believe me, send trusty men,<sup>5</sup> who may inspect<sup>6</sup> the city, and in the mean time do you detain me." They did so.*

2.

*Themistocles at the same time secretly despatched a messenger to the Athenians, advising them<sup>7</sup> to detain the Lacedæmonian inspectors at Athens, by whatever means<sup>8</sup> they could, until they had built<sup>9</sup> their walls, and had recovered him.<sup>10</sup> The Athenians did as he advised them. Themistocles accordingly was recovered; the Lacedæmonian inspectors were restored; and Athens was fortified, against the will of the Lacedæmonians.<sup>11</sup>*

3.

*The father of a family came one day<sup>12</sup> to Aristippus the philosopher, and asked him to undertake the education<sup>13</sup> of his son. The philosopher demanding five hundred drachms as<sup>14</sup> a fee, the father, who was a very covetous man, was frightened at the price, and told the philosopher that he could purchase a slave for less money.<sup>15</sup> "Do so," said Aristippus, "and then you will have two."*

4.

*Hasdrubal passed over<sup>16</sup> into Italy with a great army; and, if he had been able to join<sup>17</sup> his brother Hannibal, the Roman empire would have*

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1. Ædificabant.—2. Mœnia.—3. Molestè ferebant.—4. Ædificari.—5. Certos homines.—6. Explorent.—7. Eosque monuit ut.—8. Quacunque ratione.—9. Ædificassent.—10. Et seipsum recepissent.—11. Lacedæmoniis invitis.—12. Quodam die.—13. Ut erudiendum susciperet.—14. Pro.—15. Minoris.—16. Trajecit.—17. Sese jun gere.

been ruined.<sup>1</sup> But Claudius Nero, having left part of his army in his camp, hastened to Hasdrubal with a few chosen troops, and joined<sup>2</sup> his colleague Livius at<sup>3</sup> the River Metaurus. These two together vanquished Hasdrubal.

## 5.

After him Julian obtained the government,<sup>4</sup> and made war on the Parthians, in which expedition I myself was present.<sup>5</sup> He took several towns of the Persians by storm, and received others on surrender. Returning victorious, he was slain by an enemy on the sixth day before the Calends of July, and in the seventh year of his reign. He was a man of great eloquence, and had a very retentive<sup>6</sup> memory. He was succeeded by<sup>7</sup> Jovian, who was elected emperor by the army.

## 6.

Tiberius Sempronius Gracchus, descended from a very noble family, would not suffer<sup>8</sup> Scipio Asiaticus, though an enemy,<sup>9</sup> to be carried to prison. The latter,<sup>10</sup> when he was prætor, subdued Gaul; in his first consulship he conquered Spain, and in his second<sup>11</sup> Sardinia. When he was capitally<sup>12</sup> impeached by the people, Sempronius swore that he was not deserving of death; and that, if he were banished, he would go into exile along with him. Upon this<sup>13</sup> he was acquitted.

## 7.

A war having arisen between the Romans and Albans, under the conduct of Hostilius and Fufetius, before they came<sup>14</sup> to a battle, it was determined<sup>15</sup> to finish the affair by the combat of a few. There happened to be<sup>16</sup> among<sup>17</sup> the Romans three brothers, born at one birth,<sup>18</sup> by name Horatii, and also<sup>19</sup> three such among the Albans, named Curiatii, equal to them in age and strength. It was agreed,<sup>20</sup> therefore, that these should fight for the mastery,<sup>21</sup> and that the people to whom<sup>22</sup> the victors belonged should have the supremacy.

## 8.

They engaged; and, after many wounds given and received on both sides, two Romans fell,<sup>23</sup> and the three Albans were grievously wounded. The single Horatius,<sup>24</sup> who remained<sup>25</sup> untouched, but was not a match<sup>26</sup>

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1. De Romano imperio actum foret.—2. Sese conjunxit.—3. Apud.—4. Imperii potitus est.—5. Egomet interfui.—6. Tenacissima.—7. Huic successit.—8. Noluit pati.—9. Inimicum.—10. Hic.—11. Altero.—12. Capitis.—13. Quare.—14. Ventum est.—15. Placuit.—16. Forte erant.—17. Apud.—18. Fratres trigemini.—19. Itidemque.—20. Convenit.—21. De principatu.—22. Utriuscunque.—23. Corruerunt.—24. Unus Horatius.—25. Adhuc.—26. Impar.

for the Albans all together,<sup>1</sup> in order to divide their strength and attack them singly, pretended flight. They followed him, one after another,<sup>2</sup> as their strength and the pain of their wounds permitted; and as they came up,<sup>3</sup> he slew one by one.<sup>4</sup> The Roman was accordingly the victor, and the two states were united under one name.

## 9.

Curius Dentatus, having subdued the Samnites, said in an assembly,<sup>5</sup> "I have taken such a quantity of land,<sup>6</sup> that it would have been a desert if I had not taken such a number of men;<sup>7</sup> moreover, I have taken such a number of men, that they would have perished by famine if I had not taken such a quantity of land." He divided<sup>8</sup> the fields among the soldiers, giving unto each one fourteen acres,<sup>9</sup> and reserved as many for himself, saying that no man ought to be a general who would not<sup>10</sup> be content with the share of a common soldier.

## 10.

No man was ever milder than Scipio Africanus; and yet, from an opinion<sup>11</sup> that some rigour was necessary for establishing<sup>12</sup> military discipline, he was on one occasion<sup>13</sup> cruel to his countrymen. For, after having conquered Carthage, and having reduced under his own power all those who had gone over to the Carthaginians, he punished<sup>14</sup> the Roman deserters<sup>15</sup> with more severity than the Latin. The former<sup>16</sup> he crucified as runagates<sup>17</sup> from their country, and the latter he beheaded<sup>18</sup> as perfidious allies.

## 11.

When Porsena, king of the Etrurians, was endeavouring<sup>19</sup> to re-establish Tarquinius Superbus on his throne, and had taken the Janiculum at the first assault,<sup>20</sup> Horatius Cocles, a man of the greatest courage, posted himself<sup>21</sup> at the extremity of the Sublician bridge, and alone withstood the whole force of the enemy till the bridge was broken down<sup>22</sup> behind him. He then threw<sup>23</sup> himself into the Tiber, and swam over to his friends, unhurt either by his fall or the darts of the enemy.

## 12.

The Greeks, after the victory, determined to sail<sup>24</sup> to the Hellespont, and to demolish<sup>25</sup> the bridge, that the king might not escape. Themis-

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1. Universis.—2. Alius post alium.—3. Advenerunt.—4. Singulos.—5. Concione.—6. Tantum agri.—7. Tot homines.—8. Disperivit.—9. Dena quaterna jugera.—10. Qui nollet.—11. Ratus.—12. Ad firmandam.—13. Quodam tempore.—14. Animadvertit in.—15. Transfugas.—16. Illos.—17. Fugitivos.—18. Securi percussit.—19. Conaretur.—20. Primo impetu.—21. Sese constituit.—22. Dirutus esset.—23. Misit.—24. Navigare.—25. Diruere.

*tocles dissuaded them from this,<sup>1</sup> saying that the king, being intercepted, would renew the battle; and that despair sometimes achieves what courage cannot.<sup>2</sup> At the same time he sent a eunuch to the king, acquainting him<sup>3</sup> that, if he did not escape<sup>4</sup> quickly, the bridge would be<sup>5</sup> demolished. Darius therefore fled, and Themistocles thus preserved the victory to the Athenians.*

## 13.

*A certain youth had for a long time frequented the school of Zeno the philosopher. When he returned home, his father asked him what he had learned.<sup>6</sup> The son modestly answered that he would show him that by his conduct.<sup>7</sup> The father was grievously offended, and beat him. The son remained perfectly composed,<sup>8</sup> and said, "I have learned to bear a father's anger with patience."*

## 14.

*In the reign of Augustus, a dolphin, it is said,<sup>9</sup> contracted an attachment to<sup>10</sup> the son of a poor man, who used to feed him with bits of bread. Every day the dolphin, when called by the boy, swam to the surface of the water; and, after being fed from his hand, carried the boy on his back from the shore at Baiæ<sup>11</sup> to a school at Puteoli,<sup>12</sup> and brought him back in the same manner. The boy having died, the dolphin coming<sup>13</sup> several times to the usual place, and missing<sup>14</sup> him, is said to have also died of grief.*

## 15.

*Publius Scipio, surnamed<sup>15</sup> Africanus from the conquest of Africa, is believed to have been the son of Jupiter. For, before he was conceived, a serpent of huge size appeared in his mother's bed; and, when he was an infant,<sup>16</sup> a snake, having twisted itself around him, did not do him any harm. He never undertook any expedition till he had sat<sup>17</sup> for some time in the chapel<sup>18</sup> of Jupiter, as if he had been receiving<sup>19</sup> divine counsel. When he was eighteen years of age he saved the life of his father at Ticinum, and when he was twenty-four years old he was sent to Spain as prætor, and took Carthage on the very day on which he arrived.*

## 16.

*A maiden of very great beauty, whom he had taken captive in the war,*

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1. Hoc iis dissuasit.—2. Non possit.—3. Eum certiozem faciens.—4. Effugisset.—5. Fore.—6. Quid didicisset.—7. Moribus suis.—8. Omnino tranquillus.—9. Uti fertur.—10. Erga.—11. Baiano.—12. Puteolos.—13. Ventitans.—14. Desiderans.—15. Cognominatus.—16. Infantem.—17. Sedisset.—18. Cella.—19. Accipret.



he forbade to be brought into his presenc<sup>e</sup>,<sup>1</sup> and ordered her to be restored to her father and her betrothed lover.<sup>2</sup> Having defeated Hasdrubal and Mago, the brothers of Hannibal, he drove them out of Italy, and formed an alliance<sup>3</sup> with Syphax, king of the Mauritani<sup>a</sup>s. Having returned home victorious, he was elected consul before he was of the legal age;<sup>4</sup> and, being sent into Africa, he conquered Hannibal, who had been compelled to return to Carthage for the defence of his country. Being falsely accused of extortion by Petillius the tribunc, he went<sup>5</sup> into voluntary exile, where he spent the remainder of his days.<sup>6</sup>

17.

Xerxes, before the naval engagement in which he was defeated by Themistocles, had sent four thousand armed men<sup>7</sup> to Delphi to plunder<sup>8</sup> the Temple of Apollo; just as if he were carrying on<sup>9</sup> war, not only with the Greeks, but also with the immortal gods. This body of men was entirely destroyed by rain<sup>10</sup> and thunder. Historians say<sup>11</sup> that this was done in order that he might understand how insignificant<sup>12</sup> is the strength of men against the immortal gods. The wicked forget<sup>13</sup> that to war against Heaven is to court their own destruction.<sup>14</sup>

18.

Xenophon, the disciple of Socrates, was offering<sup>15</sup> a solemn sacrifice, when he heard that his elder son was slain at Mantinea.<sup>16</sup> He did not, however, desist,<sup>17</sup> but only laid down his crown, and asked how he had fallen.<sup>18</sup> When he understood that his son had died in the field of battle,<sup>19</sup> fighting bravely in defence of<sup>20</sup> his country, he calmly<sup>21</sup> replaced the crown upon his head, calling the gods to witness that he received<sup>22</sup> more pleasure from the bravery, than pain from the death, of his son.

19.

M. Aurelius, the Roman emperor, applied to<sup>23</sup> the study of wisdom, and attended the lectures of<sup>24</sup> Sextus the philosopher for that purpose. When he was going out of the palace one day, Lucius the philosopher, who had lately come to Rome, met him,<sup>25</sup> and asked him whither he was going, and on what business. Marcus answered, "It is becoming<sup>26</sup> even for an old man to learn; and I am going to Sextus, to learn those

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1. Conspectum.—2. Sponso.—3. Amicitiam conjunxit.—4. Ante annos.—5. Concessit.—6. Reliquam ætatem.—7. Armatorum.—8. Qui diriperent.—9. Gereret.—10. Imbribus.—11. Ferunt.—12. Quam nullæ.—13. Haud secum reputant.—14. Sibi exitium petere.—15. Faciebat.—16. Ad Mantineam.—17. Cessavit.—18. Cecidisset.—19. Acie.—20. Pro.—21. Placidé.—22. Capere.—23. Incumbebat in.—24. Audiebat.—25. Ei obviam factus est.—26. Decorum est.

things which I do not yet know." Lucius, raising his hands to heaven, exclaimed, "O Jupiter! a Roman emperor, now in his old age, goes to school<sup>1</sup> like a boy!"

## 20.

When Plato had come to the Olympic games, the most crowded<sup>2</sup> of all the assemblies in Greece, he boarded and lodged in the company of<sup>3</sup> persons of whom he knew nothing, and to whom he was unknown. While he remained at Olympia, he so captivated and attached<sup>4</sup> them to him by the sweetness of his manners, and by his conversations, which were free from<sup>5</sup> all affectation of wisdom, that they rejoiced exceedingly in the society<sup>6</sup> of such a man. He made no mention, however, of the Academy or of Socrates; he told them merely that he was named Plato.

## 21.

When the games were over, and they had come to Athens, Plato received them very kindly.<sup>7</sup> Being very desirous to see the philosopher, they said, "Show us that namesake of yours,<sup>8</sup> the philosopher Plato, the disciple of Socrates, whose reputation<sup>9</sup> is everywhere so great. 'Take us<sup>10</sup> to the Academy.'" He, softly smiling, as he used to do, said, "I am the man."<sup>11</sup> His visitors<sup>12</sup> were struck with amazement when they found that they had been the companions of Plato so long without knowing him.

## 22.

Dion, being banished from Syracuse by Dionysius the tyrant, went to<sup>13</sup> Megara. Here, when he wished to have an interview with<sup>14</sup> Theodorus, the chief man of the city, and had gone to his house for that purpose, being detained a long time at the gate, and, after all, refused admittance,<sup>15</sup> he said to his companion, calmly, "This must be borne with patience; perhaps we also, when we were in authority,<sup>16</sup> sometimes did such things." By this tranquillity of mind, he rendered the circumstances of his banishment<sup>17</sup> far more tolerable.

## 23.

Aristides among<sup>18</sup> the Athenians, and Epaminondas among the Thebans, are said to have been such lovers<sup>19</sup> of truth, that they never told a lie even in joke. Atticus, likewise, with whom Cicero lived in the greatest intimacy, neither told, nor could bear,<sup>20</sup> a lie. "I hate that

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1. Petit scholam.—2. Frequentissimum.—3. Contubernium iniiit cum.—4. Ita sibi devinxit.—5. Alienis ab.—6. Convictu.—7. Perhumaniter.—8. Tibi cognominem.—9. Fama.—10. Duc nos.—11. Ille.—12. Hospites.—13. Petiit.—14. Convenire.—15. Denique introire prohibitus.—16. In magistratu.—17. Conditionem exsili.—18. Apud.—19. Adeo amantes.—20. Pati poterat.

man," Achilles used to say, "as much as I do<sup>1</sup> the gates of Pluto, who says one thing<sup>2</sup> and thinks another."<sup>3</sup> "Liars," Aristotle was wont to observe, "gain<sup>4</sup> this, that, when they have spoken the truth, they are not believed."<sup>5</sup> Simplicity and sincerity are most suited to the nature of man.

## 24.

Ptolemy, having conquered Demetrius, gained<sup>6</sup> greater glory from his moderation than from his victory; for he dismissed the friends of Demetrius, not only with all their property, but also with valuable presents, saying that he had not begun the war for the sake of plunder. Not long afterward,<sup>7</sup> Ptolemy, having engaged with Demetrius a second time,<sup>8</sup> was himself defeated; and, having lost his fleet, fled into Egypt. Demetrius, in return for his kindness, sent<sup>9</sup> him his son, his brother, and all his friends, together with their property.<sup>10</sup>

## 25.

When Augustus Cæsar was supping with<sup>11</sup> Vedius Pollio, one of the slaves broke a crystal vessel. Vedius immediately ordered him to be put to death; nor was he to die<sup>12</sup> by a common death; for he ordered him to be thrown into a fish-pond full of lampreys.<sup>13</sup> The boy, terrified, fled to the feet<sup>14</sup> of Cæsar for protection. The emperor, shocked<sup>15</sup> at the barbarous order of Pollio, commanded that the boy should be set at liberty, all the crystal vessels to be broken, and the fish-pond to be filled up. "What!" said he, "because your vessel has been broken, shall therefore<sup>16</sup> the bowels of a human creature<sup>17</sup> be torn in pieces?"

## 26.

When Pyrrhus, king of Epirus, had made war on the Romans, and when he was distant from the Roman army only a few miles,<sup>18</sup> the physician of Pyrrhus came by night into the camp of Fabricius, promising to cut off<sup>19</sup> the king by poison if a reward should be given him proportioned to<sup>20</sup> the magnitude of the service. Fabricius immediately caused him to be carried back<sup>21</sup> to Pyrrhus, saying that it was disgraceful to contend with an enemy by poison, not by arms. On this the king is reported to have said, "The sun can be more easily diverted from his course than Fabricius be seduced from the path of honour."<sup>22</sup>

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1. Æque ac.—2. Aliud.—3. Aliud.—4. Consequuntur.—5. Iis non credatur.—6. Sibi comparavit.—7. Haud multo post.—8. Iterum.—9. Remisit.—10. Bonis.—11. Apud.—12. Nec periturus erat.—13. Murænarum plenam.—14. Ad pedes.—15. Commotus.—16. Ideone.—17. Hominis.—18. Paucis tantum millibus passuum.—19. Se sublaturum esse.—20. Pro.—21. Reducendum curavit.—22. Ab honestate.

## 27.

*Pisistratus the tyrant conducted himself with the greatest equity in the government<sup>1</sup> of Athens, which he had unjustly seized; and, except that he was fond of ruling,<sup>2</sup> no citizen was better than he. If he saw any persons walking about idle in the market-place, he called them to him, and asked them why they were idle. If they answered that they had neither cattle<sup>3</sup> nor corn, he gave them some, and bade them go and work.<sup>4</sup> When he appeared in public, two or three boys accompanied him with money to give to the poor.<sup>5</sup>*

## 28.

*Gillias of Agrigentum,<sup>6</sup> a man richer in mind than in wealth, was constantly employed rather in expending<sup>7</sup> than in getting money. He erected buildings for public purposes;<sup>8</sup> he exhibited<sup>9</sup> shows to the people; he supplied the poor with food; he gave dowries to young women; he entertained strangers in the kindest manner; and at one time fed and clothed five hundred horsemen, who had been driven on shore<sup>10</sup> near his house by a storm. In short, whatever Gillias possessed, he seemed to consider as the common patrimony of all men.<sup>11</sup>*

## 29.

*Antisthenes the philosopher used to exhort his scholars to pay great attention to their studies;<sup>12</sup> but few of them complied with his advice. At last, being in a passion, he turned them all away. Diogenes, however, who was one of the number, being inflamed with a great desire to hear the lectures of<sup>13</sup> the philosopher, came frequently to his school, and resolutely stuck to him.<sup>14</sup> Antisthenes threatened that he would break his head<sup>15</sup> with a staff which he used to carry; and when he saw that Diogenes was not frightened away by this threat, he one day did actually<sup>16</sup> beat him.*

## 30.

*Diogenes, however, did not go away. "Strike," said he, "if you please;<sup>17</sup> I present to you my head; but you will not find any staff so hard that it will drive<sup>18</sup> me from your school. I love you, and am desirous to hear you. I have prevailed on myself to submit<sup>19</sup> to anything for the sake of knowledge." Antisthenes, perceiving that he was very*

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1. In principatu.—2. Præterquam quod dominandi studiosus erat.—3. Jumenta.—4. Ad operam sese conferre.—5. Egenis.—6. Agrigentinus.—7. In eroganda.—8. In usus publicos.—9. Edebat.—10. In littus compulsos.—11. Pro patrimonio omnium communi.—12. Ut diligenter in studia incumberent.—13. Audiendi.—14. Ei adhærebat.—15. Ei caput diminuturum.—16. Revera.—17. Si tibi placet.—18. Qui abigat.—19. In animum induxi ut patiar.



fond of learning, took him back,<sup>1</sup> and conceived a great affection for him. "Nature," says Tully, "has implanted in man an insatiable desire to search for truth, that he may become<sup>2</sup> wiser and better."

## 31.

Themistocles, having conquered the Persians in a naval fight, said, in an assembly at Athens, that he had a plan in contemplation<sup>3</sup> which would be serviceable to the state, but that it was necessary it should not be made public. He therefore demanded a person<sup>4</sup> to whom he might communicate it, and Aristides was appointed for that purpose.<sup>5</sup> He then told Aristides that the fleet of the Lacedæmonians, which had gone into harbour<sup>6</sup> at Gytheum, might be secretly set on fire, and thus the naval power<sup>7</sup> of the Lacedæmonians be destroyed.

## 32.

Aristides, having heard this, returned to the assembly, and told them that the plan of Themistocles was indeed a very useful one, but by no means honourable. The Athenians, judging that to be unprofitable which was<sup>8</sup> not honourable, rejected,<sup>9</sup> on the authority of Aristides, a plan which they had not even heard. We are born for<sup>10</sup> justice; nor is right founded<sup>11</sup> on opinion, but in nature. Cicero observes<sup>12</sup> that justice is the queen of virtues. Let it, then, be a fixed principle with us,<sup>13</sup> that what is dishonourable is never useful.

## 33.

Anaxagoras of Clazomenæ<sup>14</sup> was illustrious not only for his wealth and the nobility of his birth, but also for the greatness of his mind. In order that he might deliver up<sup>15</sup> himself entirely to the study of philosophy, he surrendered his patrimony to his friends<sup>16</sup> and went to Athens, the nurse<sup>17</sup> of literature at that time. There Pericles became his scholar; a man of exalted mind, of uncommon eloquence, and very bountiful to the poor. It happened, however, that, being much engaged<sup>18</sup> in public affairs, Pericles seemed to neglect his master Anaxagoras.

## 34.

The old man, perceiving this, went to bed,<sup>19</sup> and, wrapping up his head, determined to starve himself to death. Pericles, having heard this circumstance, flew to his master, and with tears besought him to live, and to preserve to him that wisdom and that light which had been of so

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1. Rursus admisit.—2. Quo evadat.—3. In animo.—4. Ut aliquis sibi daretur.—5. Rem.—6. Subducta esset.—7. Ope.—8. Esset.—9. Repudiarunt.—10. Ad.—11. Constitutum est.—12. Docet.—13. Maneat ergo apud nos.—14. Clazomenius.—15. Traderet.—16. Suis.—17. Cultrices.—18. Implicitus.—19. In lectum se contulit.



much service<sup>1</sup> to him. Anaxagoras, uncovering his head, mildly said, "Pericles, those who have need of a lamp feed<sup>2</sup> it with oil." From that time Pericles paid great attention to Anaxagoras, and, indeed, not long afterward saved his life.

## 35.

Marcia, the daughter of Cato, when she was lamenting her deceased husband, being asked what was to be the last day of her grief, replied that the last day of her life would be the last day<sup>3</sup> of her grief. And Valeria, the sister of the Messalæ, being asked why she would marry<sup>4</sup> no one, her husband Servius being dead, answered, "My husband Servius always lives to me." The wife of Phocian said to a lady<sup>5</sup> who was ostentatiously showing her all her jewels,<sup>6</sup> "My greatest ornament is Phocian, a poor man, indeed, but now for twenty years general of the Athenians."

## 36.

When King Porsena was besieging Rome, and thought that he should soon take the city, C. Mucius, a youth of daring spirit, determined to introduce himself into<sup>7</sup> the camp of the enemy, and to slay the king. Fearing,<sup>8</sup> however, lest, if he should go without the order of the consuls, he might be reckoned a deserter,<sup>9</sup> he went to the senate and spoke thus: "I intend, oh fathers, to cross the Tiber; and, if I can, to enter<sup>10</sup> the camp of the enemy; not, however, as a plunderer,<sup>11</sup> but as the deliverer of my country. Plunder is not in my thoughts;<sup>12</sup> if the gods assist me, I meditate greater things."

## 37.

The fathers approve the design, and he accordingly<sup>13</sup> sets out with a sword concealed under his garment. When he came into the camp of the enemy, he posted himself in the thickest part of the crowd, near the king's tribunal. It happened<sup>14</sup> at that time that pay was giving<sup>15</sup> to the soldiers, and they were going up to the secretary<sup>16</sup> to receive it, who was sitting beside the king, nearly in the same dress. Fearing<sup>17</sup> to ask which of the two was the monarch, lest he might discover himself to be a Roman, he killed the secretary instead of<sup>18</sup> Porsena.

## 38.

When he was making his way through the crowd with the bloody

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1. Tantum profuissent.—2. Alunt.—3. Futurum ultimum etiam.—4. Nubere.—5. Cuidam mulieri.—6. Gemmas.—7. Intrare.—8. Metuens.—9. Pro transfuga.—10. Inire.—11. Attamen haud prædo.—12. Animo.—13. Adeoque.—14. Forte.—15. Dabatur.—16. Scribam.—17. Timens.—18. Pro,

sword, he was seized by the king's life-guards<sup>1</sup> and brought before the tribunal. Fearing nothing, he said, "I am a Roman citizen; they call me C. Mucius. I, an enemy, wished to kill an enemy; nor is my mind less prepared for bearing death than it was for taking away your life. To do and to suffer brave things is the property of a Roman.<sup>2</sup> Three hundred youths of us have conspired against you; it behooves you, therefore, to prepare<sup>3</sup> yourself."

39.

When the king, enraged and terrified, was ordering him to be burned<sup>4</sup> unless he should quickly disclose the plot of the Roman youths, Mucius thrust his hand into a pan of coals,<sup>5</sup> and said, "Behold how contemptible<sup>6</sup> is the body to those who have glory in view." When he was holding his hand in the fire, seemingly<sup>7</sup> without any sense of pain, the king, amazed at his fortitude, sprung<sup>8</sup> from his seat and ordered him to be set at liberty.<sup>9</sup> Next day he sent ambassadors to Rome to offer terms of peace.

40.

Alcibiades, when he was yet a boy, called<sup>10</sup> one day on his uncle Pericles, and found him sitting by himself, thoughtful<sup>11</sup> and sad. The boy asked him the cause. "I have," replied Pericles, "by an order of the city, erected the porch of Minerva's Temple;<sup>12</sup> and, having expended a vast sum of money<sup>13</sup> on the work, I know not how to give in my account."<sup>14</sup> "Contrive rather," said Alcibiades, very promptly, "how you may not give it in." Accordingly, this sagacious and eminent man followed the advice of the boy, and so managed the matter that the Athenians, being involved in<sup>15</sup> a war with their neighbours, had no leisure<sup>16</sup> to call for accounts.

41.

When the Romans were carrying on war against the Latins and the Tusculans, the consuls T. M. Torquatus and S. Decius published an edict,<sup>17</sup> that no one should fight with the enemy without their order. It happened that, among the other captains of companies<sup>18</sup> who had been sent to different parts to explore the situation of the enemy, T. Manlius, son of the consul, came near the post<sup>19</sup> of the Tusculan cavalry, which Metius, a man illustrious for his birth and his exploits, commanded.

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1. A regiis satellitibus.—2. Romanum est.—3. Accingere.—4. Cremari.—5. Foculum.—6. Vile.—7. Ut videbatur.—8. Prosiluit.—9. Dimitti.—10. Adiit.—11. Altius cogitantem.—12. Propylæa Minervæ.—13. Ingente pecunia.—14. Rationem reddam.—15. Implicati.—16. Non vacarent.—17. Edixerunt.—18. Turmarum præfectos.—19. Stationem,

When he saw the Roman horse, and the son of the consul marching<sup>1</sup> before them, he instantly rode up to them, and challenged Manlius to single combat.<sup>2</sup>

## 42.

The courage of the youth was roused<sup>3</sup> by this challenge ; and, forgetting his father's command, he rushed to the contest. At the first onset he dismounted<sup>4</sup> the Tusculan, and stabbed him through<sup>5</sup> the heart. He then returned to his father with the spoils of his enemy. "Challenged," said he, "by a Tusculan, I slew him, and have brought you the spoils." The father ordered the soldiers to be assembled, and in their hearing<sup>6</sup> addressed his son thus : "Titus Manlius, you have slighted<sup>7</sup> the consular authority ; you have fought contrary to orders ;<sup>8</sup> and if others should imitate your example, the Roman state would soon be ruined. In order, therefore, that the republic may sustain no injury from your conduct, you must be punished capitally<sup>9</sup> for your offence." The gallant youth accordingly suffered death for<sup>10</sup> his excessive bravery.

## 43.

When Porcia, the daughter of Cato of Utica, heard that her husband Brutus had been conquered and slain at Philippi, she called for<sup>11</sup> a sword to kill herself. This not being given her, she took some burning coals<sup>12</sup> and swallowed them. Before this time, indeed, she had disciplined herself<sup>13</sup> for enduring the pain of death with fortitude. The day before<sup>14</sup> Cæsar was slain by the conspirators, she called for a razor, as if to pare her nails ;<sup>15</sup> and, having received it, she wounded herself severely with it, as if it had accidentally slipped from her hand.

## 44.

The maid-servants immediately raised a cry, and Brutus came into the bedchamber<sup>16</sup> to inquire the cause. When he began to chide her for thus doing the office<sup>17</sup> of a barber, "I did not," said she, "inflict<sup>18</sup> this wound by chance, but designedly ;<sup>19</sup> it is a sure evidence of my love towards you ; for I wished to try whether I had spirit enough<sup>20</sup> to seek death by the sword if your noble purpose<sup>21</sup> should not turn out according to your wish."<sup>22</sup> Brutus affectionately<sup>23</sup> embraced her ; then rais-

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1. Incedentem.—2. Ad singulare certamen.—3. Motus est.—4. Equo dejecit.—5. Transfixit.—6. Quibus audientibus.—7. Contempisti.—8. Edictum.—9. Capite.—10. Pœnas dedit morte.—11. Poposcit.—12. Carbones.—13. Sese erudiverat.—14. Pridie quam.—15. Ad ungues resecandos.—16. Cubiculum.—17. Quod officium obiisset.—18. Intuli.—19. De industria.—20. Satis animi.—21. Generosum propositum.—22. Tibi ex sententia,—23. Amanter.

ing his hands to heaven, he fervently prayed that the gods would make him worthy of so excellent a wife.

## 45.

*Cæcinna Pætus*, the husband of *Arria*, was sick;<sup>1</sup> her son also was sick, each, as it seemed, irrecoverably. The son died; a youth of uncommon beauty, of great modesty, and very dear to his parents. *Arria* prepared for his funeral, and conducted it in such a manner<sup>2</sup> that her husband knew nothing of it. Nay, as often as she entered his bedchamber, she pretended that her son was alive, and was better.<sup>3</sup> When he asked her what the boy was doing, she used to answer, "He has rested well, and has eaten his victuals<sup>4</sup> with pleasure." At last, when her tears, long restrained, overcame<sup>5</sup> her and burst forth, she retired to her chamber and gave herself up to grief.

## 46.

When she had her fill of crying,<sup>6</sup> she returned to her husband with a composed countenance, and endeavoured to sooth his grief for the loss of their son. After *Scribonianus*, who had made war on *Claudius*, was slain, *Pætus*, who had been of his party,<sup>7</sup> was dragged to Rome. When he was going to embark, *Arria* entreated the soldiers that she might be put on board along with him. "You are going to furnish him," said she, "with servants, from whose hands he may receive his food, by whom he may be dressed, and by whom he may be undressed.<sup>8</sup> All these things I alone will perform."<sup>9</sup> She did not, however, obtain her request.

## 47.

*Arria* therefore hired<sup>10</sup> a fishing-boat and followed the ship. When she came to Rome, and, despairing of her husband's safety, seemed determined to die,<sup>11</sup> she was very strictly watched by her friends. Perceiving this, she said, "Ye lose your labours;<sup>12</sup> for ye may make<sup>13</sup> me die painfully, but ye cannot prevent me from dying." At the same time, starting up<sup>14</sup> from her chair, she knocked<sup>15</sup> her head with great violence against the wall, and fell. Stunned for a little,<sup>16</sup> upon recovering she said, "I told you that I would find a hard death if you should deny me an easy one."

## 48.

*After Pætus was put to death, if Arria had pleased<sup>17</sup> to survive her*

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1. Ægrotabat.—2. Et ita duxit.—3. Atque melius se habere.—4. Cibus sumpsit.—5. Vicissent.—6. Lacrymis satiata.—7. Qui ejus partes secutus erat.—8. Exuatur.—9. Ipsa præstabo.—10. Conduxit.—11. In mortem esset intenta.—12. Nihil agitis.—13. Potes-  
tis efficere ut.—14. Exsiliens.—15. Impegit.—16. Sopita paullisper.  
—17. Arriæ si placuisset.



husband, she would have been allowed to live, being the very intimate friend<sup>1</sup> of Messalina, the wife of Claudius; but she preferred dying with her husband. Nay,<sup>2</sup> that she might rouse him to meet death like a man,<sup>3</sup> she first plunged the dagger into her own breast; then, extracting it from the wound, she held it out to him, and said, "*Pætus*, it does not pain." Conjugal affection is ordained<sup>4</sup> by nature to mitigate the sorrows and ease the labours of human life. It makes adversity less,<sup>5</sup> and prosperity greater. Domestic pleasures are unquestionably preferable to all others.

## 49.

When Solon saw one of his friends, one day, very sorrowful, he took him up to the citadel, and bade him take a view of the houses lying under<sup>6</sup> his eye. When he observed that he had done so, "*Think*," said he, "*with yourself, how many griefs have been, now are,*<sup>7</sup> *and will afterward be, under these roofs; and cease to lament, as peculiar*<sup>8</sup> *to yourself, those evils which are common to all mankind.*" The same person used to say, that if all the misfortunes of men were collected into one place, every one, after inspecting the mass, would choose rather<sup>9</sup> to bear his own than his neighbour's evils.

## 50.

About<sup>10</sup> this time a much heavier disaster befell<sup>11</sup> Priam, king of Troy. Refusing<sup>12</sup> to restore Helen, the wife of Menelaus, king of Sparta, who had been carried off<sup>13</sup> by his son Paris or Alexander, he was stripped<sup>14</sup> of his kingdom by the Greeks, after a siege of ten years, and at the same time lost his life. Troy was destroyed in the four hundred and thirty-sixth year before the building of Rome,<sup>15</sup> and one thousand one hundred and eighty-four years before the birth of Christ. Æneas, a Trojan of great piety, whom the Greeks had spared, left his country, and, after a variety of adventures,<sup>16</sup> both by sea and land, arrived in Italy, and succeeded Latinus, king of the Latins, whose daughter he had married.<sup>17</sup>

## 51.

Cræsus, king of Lydia, had a son of uncommon beauty and excellent<sup>18</sup> genius, but he was dumb; the father had tried all means to correct<sup>19</sup> this defect, but all the arts of the physicians had been of no ser-

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1. Quia Messalinæ amicitia erat conjunctissima.—2. Quinimo.—3. Ad mortem virili animo appetendam.—4. Constitutus est.—5. Minuit.—6. Subjectas.—7. Versentur.—8. Propria.—9. Fore ut quisque mallet.—10. Sub.—11. Evenit.—12. Nolens.—13. Abreptam.—14. Orbatus est.—15. Ante Romam conditam.—16. Varios casus.—17. Duxerat.—18. Præstantis.—19. Ad emendandum.



vice.<sup>1</sup> When the army of the Persians had taken Sardis, and a soldier, rushing on Cræsus with a drawn sword, was going to stab him, not knowing<sup>2</sup> him to be the king, the youth, alarmed<sup>3</sup> for the safety of his father, made a great and sudden effort<sup>4</sup> to speak; and, rupturing the string<sup>5</sup> of his tongue, cried out, "Do not kill my father Cræsus."

52.

A stag, blind of one eye,<sup>6</sup> was feeding on the seashore. In order more effectually to provide for his safety, fearing no danger from the sea,<sup>7</sup> he always turned the whole<sup>8</sup> eye towards the land. A ship accidentally sailing past, the sailors spied him, and one of them aimed<sup>9</sup> an arrow at him, and killed him. Finding himself mortally wounded, he exclaimed, "Ah, wretch, what an error have I committed! How has the event<sup>10</sup> disappointed my expectation! I feared the land, from which no harm has happened to me, and trusted to the sea, whence death has come upon me."<sup>11</sup> The fable teaches us that those things which we consider as useful and profitable frequently bring upon us calamity<sup>12</sup> and sorrow.

53.

Epaminondas was, without dispute, the chief man,<sup>13</sup> not only among the Thebans, but also among all the Greeks of his own time. Before the Thebans employed<sup>14</sup> him as their general, they performed no memorable action; and, after his death, were remarkable only for the disasters<sup>15</sup> which they suffered. How bravely and how willingly he laid down<sup>16</sup> his life for his country, the following circumstances<sup>17</sup> sufficiently bear witness. When he was, with his army drawn up in battle order, going to attack Mantinea, a city of Arcadia, the Lacedæmonians, who were intent on his destruction,<sup>18</sup> assailed him singly; nor did they desist<sup>19</sup> until they saw him fall.

54.

When his friends had carried him<sup>20</sup> to the camp, he remained for some time senseless;<sup>21</sup> but, coming to himself, and feeling that he had received a mortal wound, he asked the by-standers if<sup>22</sup> his shield<sup>23</sup> was safe. When, with tears, they assured<sup>24</sup> him that it was safe, he expressed a desire to see it.<sup>25</sup> The shield, therefore, was brought to him, and he kissed it, as having been the companion of his labours and his

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1. Nihil profecerant.—2. Ignorans.—3. Timens.—4. Summopere et repente nisus est.—5. Vinculo.—6. Altero oculo captus.—7. E mari.—8. Integrum.—9. Collineavit.—10. Casus.—11. Me oppres-  
sit.—12. Cladem.—13. Princeps extitit.—14. Usi sunt.—15. Cladi-  
bus.—16. Profuderit.—17. Hæ res.—18. Perniciem.—19. Abstite-  
runt.—20. Detulissent.—21. Omni sensu carebat.—22. Num.—23.  
Clypeus.—24. Confirmassent.—25. Eum velle videre dixit.

glory. He asked them if<sup>1</sup> the enemy were conquered, and they answered "Yes." "It is well," said he; "I have lived long enough, for I die unconquered." He then ordered the spear to be extracted from the wound, and instantly expired.

## 55.

A hungry<sup>2</sup> fox, seeing some bread and meat, which had been left by shepherds in the hollow of a tree,<sup>3</sup> went in and ate them; but his belly being swelled, and he not being able to get out, he began to groan and lament his condition. Another<sup>4</sup> fox, that chanced to be passing by, hearing his groans, came up,<sup>5</sup> and asked him the cause. Having learned<sup>6</sup> what had happened, he said, "You must remain here till you become such as you were when you entered, and then you will easily get out." The fable teaches that time removes difficulties.

## 56.

An old man, having cut some sticks<sup>7</sup> in a wood, was carrying them home. Having travelled<sup>8</sup> a considerable way, and being fatigued, he laid down the sticks, and began to think of the evils of his condition, old age, weakness,<sup>9</sup> and poverty. At last, weary<sup>10</sup> of life, he called on death to come and release him from his toils. Death heard the old man's prayers,<sup>11</sup> and instantly made his appearance, asking him, at the same time, what he wanted. The old man, much frightened, replied, "I called you only<sup>12</sup> to lift up my burden and put it on my back." The fable shows that, even in the worst circumstances, almost all men prefer life to death.

## 57.

A lady of illustrious birth being condemned for a capital crime,<sup>13</sup> the prætor delivered her to the triumvir to be put to death<sup>14</sup> in prison. The jailer, moved to compassion, did not immediately strangle her, according to the sentence,<sup>15</sup> but wished rather that she should die of hunger. He therefore suffered no victuals to be given to her; nor did he allow her daughter, whom he permitted to visit her,<sup>16</sup> to enter the jail until he had carefully searched her.<sup>17</sup> After several days had passed, and she still lived, the keeper, by narrowly<sup>18</sup> watching the daughter, discovered that she supported her mother by giving her suck!<sup>19</sup> This circumstance being communicated to the judges, her mother received a pardon, as a reward of her daughter's singular affection.

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1. An.—2. Esuriens.—3. In cava arbore.—4. Altera.—5. Accessit.—6. Edocta.—7. Ligna.—8. Progressus.—9. Debilitatem.—10. Pertæsus.—11. Preces.—12. Ad nihil aliud nisi ut.—13. Capite.—14. Necandam.—15. Ex decreto.—16. Cui aditum permisit.—17. Excussisset.—18. Curiosius.—19. Suo lacte sustentare.

## 58.

*Demetrius Polioreetes had taken the city of Megara. Upon his asking Stilpo the philosopher if he had lost anything,<sup>1</sup> the other answered, "I have lost nothing, for all my property is still mine."<sup>2</sup> Yet his patrimony had been plundered, his sons carried off,<sup>3</sup> and his country taken. He affirmed, notwithstanding, that he had suffered<sup>4</sup> no loss; for that he still possessed true wealth,<sup>5</sup> namely, learning and virtue, which the enemy, he said, could not take from him. "The things of which the soldiers have plundered me," said the philosopher, "I have never regarded as my own."<sup>6</sup> No man can call that his over which fortune possesses any power:<sup>7</sup> it may be his to-day, and to-morrow in the possession of another.*

## 59.

*Alexander the Great, having conquered Darius at Issus,<sup>8</sup> sent some<sup>9</sup> of his people to acquaint<sup>10</sup> Darius's mother and his wife, whom he had taken prisoners, that he was coming to see them.<sup>11</sup> Soon after he sent the message, he entered their tent, accompanied by Hephæstion, who was of the same age with the king, but superior to him in person.<sup>12</sup> Accordingly, the royal captives,<sup>13</sup> thinking that Hephæstion was the king, made their obeisance,<sup>14</sup> after the manner of the Persians. The mother of Darius, being informed of her mistake,<sup>15</sup> threw herself at Alexander's feet and begged his forgiveness. The monarch, raising her with his hand, courtcously replied, "You have made no mistake,<sup>16</sup> for this also is Alexander."*

## 60.

*Rhacoees, by birth a Mardian, had seven sons, the youngest of whom, by name Cartomes, a youth daring beyond his years, was daily doing some mischief or other to his brothers. When his father had repeatedly<sup>17</sup> admonished him to no purpose, the judges, who, by order of the King of Persia, used to travel through the provinces for the administration of justice,<sup>18</sup> happened to travel into that part of the country where Rhacoees dwelt. Having heard of their arrival, he took his son, and, binding his hands behind his back, dragged him before the judges,<sup>19</sup> and demanded that he should be capitally punished<sup>20</sup> for his contumacy. The*

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1. Numquid amisisset.—2. Adhuc mecum sunt.—3. Abducti.—4. Cepisse.—5. Opes.—6. Pro meis.—7. Quod in fortuna est positum.—8. Ad Issum.—9. Quosdam.—10. Qui docerent.—11. Ad eas invisendas.—12. Corporis habitu.—13. Reginæ captivæ.—14. Veneratæ sunt.—15. De errore monita.—16. Nihil errasti.—17. Sæpenu-mero.—18. Ad jus dicendum.—19. Ad judices.—20. Ut capite pœnas persolveret.

*judges, amazed at this strange demand,<sup>1</sup> did not pronounce sentence, but took<sup>2</sup> them both to Artaxerxes the king.*

## 61.

*When Rhacoccs appeared before the king, he requested that his son might be punished with death.<sup>3</sup> "Will you, then," said the monarch, "be able to bear<sup>4</sup> the sight of a dying son?" "Ycs," said he; "when I cut off the bitter shoots of my lettuce,<sup>5</sup> the mother plant<sup>6</sup> suffers no injury, but, on the contrary, flourishes the more; so, when I shall be freed from this son of mine, matters will go on the better,<sup>7</sup> and I shall live in peace." Artaxerxes praised him highly,<sup>8</sup> and ordered him to be seated among the judges, saying, that he who pronounced<sup>9</sup> sentence on his own son with such justice, would doubtless be an impartial judge in the case of others.<sup>10</sup> The king, at the same time, dismissed the son, with a suitable admonition.<sup>11</sup>*

## 62.

*When Pyrrhus, king of Epirus, returning from Sicily, was sailing<sup>12</sup> past Loeri, he robbed the Temple<sup>13</sup> of Proserpina; and, having carried the money on board his ships,<sup>14</sup> he himself set out by land. What happened?<sup>15</sup> His fleet next day was torn to pieces<sup>16</sup> by a dreadful storm, and the ships which contained the sacred treasure were thrown ashore<sup>17</sup> on the coast of Locri. Taught by this disaster the existence of a God,<sup>18</sup> he ordered all the money to be searched for,<sup>19</sup> and carried back to the temple. After this, nothing ever prospered<sup>20</sup> with him. He was driven out of Italy, and died by an ignoble death, being killed by a poor old woman<sup>21</sup> when he was attacking the city Argos.*

## 63.

*Cleanthes had a very dull and slow<sup>22</sup> understanding, and was, besides, in indigent circumstances. But, after a love of wisdom had seized his mind, he overcame the slowness of his understanding by study and diligence, attending<sup>23</sup> Zeno in the daytime, and earning in the night a little money, by drawing water from a well for the use<sup>24</sup> of a gardener. They say that he was once called before<sup>25</sup> the judges, because, though of a robust body, he seemed to follow no occupation<sup>26</sup> by*

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1. Inusitata postulatione.—2. Deduxerunt.—3. Capite plecteretur.—4. Sustinebis.—5. Lactucarum.—6. Mater eorum.—7. Res sese eo melius habebunt.—8. Eum laudibus extulit.—9. Tulisset.—10. In aliis.—11. Apte admonitum.—12. Præterveheretur.—13. Ædem.—14. In naves.—15. Evenit.—16. Lacerata est.—17. Ejectæ sunt.—18. Deum esse.—19. Conquiri.—20. Prospere cessit.—21. Ab anu paupercula.—22. Valde obtusum tardumque.—23. Operam dans.—24. In usum.—25. Ad.—26. Artem.

which he might get his bread.<sup>1</sup> But, when he brought the gardener for whom he drew the water as a witness of the manner in which he gained a livelihood,<sup>2</sup> he was not only dismissed, but also presented<sup>3</sup> with ten minæ, which, however, he would not accept.

## 64.

Socrates, the most celebrated philosopher of all antiquity,<sup>4</sup> was wont to say that nothing should be asked from the gods, save that they would be pleased to give us what is good for us.<sup>5</sup> Being consulted by a young man whether he should take<sup>6</sup> a wife or refrain from marriage, he answered that, whichever of the two things<sup>7</sup> he should do, he would<sup>8</sup> repent of it. When the Athenians had passed the horrid<sup>9</sup> sentence on his life, he took the poison out of the executioner's<sup>10</sup> hand with a resolute mind and unaltered countenance. When he was applying<sup>11</sup> the cup to his lips, and when his wife, bursting into tears,<sup>12</sup> cried out that he died innocent, "What, then," said he, "would you have<sup>13</sup> me die guilty?"

## 65.

While Philip was preparing war against the Ætolians, Demetrius, king of Illyria, who had lately been conquered by Paulus the consul, addressed<sup>14</sup> him in the most suppliant terms, complaining of the injustice of the Romans, who, not contented with the possession of Italy, were grasping<sup>15</sup> at the sovereignty of the world, and waging war with every king. "Aspiring,"<sup>16</sup> said he, "to the government of Sicily, Sardinia, and Spain, they have attacked the Carthaginians; nor have they any other cause for their hostility against me than that my territories are adjacent to their own." He added, in order to induce Philip to resist the ambition of the Romans, that he surrendered to him his right to the kingdom, which they had injuriously seized,<sup>17</sup> better pleased, he said, should he see it in the hands of an ally than under the dominion of an enemy.

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1. Qua victum quæreret.—2. Quæstus sui testem.—3. Donatus.—4. Inter antiquos.—5. Ea quæ profutura essent.—6. Ducere.—7. Utrumcunque.—8. Fore ut.—9. Diram.—10. Carnificis.—11. Cum admoveret.—12. In lacrimas effusa.—13. Visne.—14. Aggressus est.—15. Captarent.—16. Affectantes.—17. Occupassent.

THE END.





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J. M. MATHEWS.

From the Rev. D. M'CONAUGHY, D.D., President of Washington College, at Washington, Penn.

..... The typographical execution is correct and handsome, the binding substantial, the notes copious and valuable. All agree, that it is not much reading, but thorough reading, which secures knowledge and makes the scholar. To this purpose your edition of the classics is eminently adapted. If well employed by students and instructors, they cannot fail to make accurate and well-instructed scholars; and must render the study of Classic authors more interesting and more profitable than it has generally been. I hope that you will find extensive patronage.

D. M'CONAUGHY.

From the Rev. ALONSO POTTER, D.D., of Union College, Schenectady, N. Y.

..... I have had occasion to examine these editions with some care, and, it would be superfluous to add, with great pleasure. The reputation of Professor Anthon for learning and critical skill, and the singular success with which he adapts his labours to the wants of the student, are too well known and too generally appreciated to need any recommendation. It is proper, however, to add that these volumes will be used in our classes, and are held in the highest esteem.

ALONSO POTTER.



*Commendatory Letters—continued.*

FROM ALPHEUS S. PACKARD, A.M.,  
Professor of the Greek and Latin  
Languages in Bowdoin College,  
Maine.

... I introduced into my classes the edition of Horace which Dr. Anthon prepared, soon after it was published, and most cheerfully express my sense of its great value to the student, as containing a full apparatus for a thorough understanding and a just appreciation of this author. I regard it as in many respects the best edition of a Classic to which our students have had access. His edition of Sallust has become common in our preparatory schools, and is in the highest repute. From these specimens of Dr. Anthon's judgment and accurate and copious learning; I should feel great confidence in the success of similar efforts from his hand. No other individual has contributed so largely to the cause of classical learning in our country.

Your obedient servant,  
ALPHEUS S. PACKARD.

FROM MR. A. H. WELD, Teacher  
of the Ancient Languages in the  
North Yarmouth Seminary, Maine.

Gentlemen,

... I have examined these volumes as they have successively appeared, and some of them are now used as text books in our institution. At first I feared that Professor Anthon's copious notes and comments might be rather too "labour saving" for the student; but, by more mature experience, and by actual trial of the books, I have become fully persuaded that the facilities they afford are such as the student needs, and are calculated not only to give him proper encouragement, but to enlarge his views and promote his general knowledge.

Very respectfully, yours,  
ALLEN H. WELD.

FROM THE REV. WM. C. LARRABEE,  
A.M., Principal of the Wesleyan  
Seminary at Readfield, Maine.

Gentlemen,

... I have examined the works thoroughly, and am highly pleased with them. I am inclined, if circumstances will admit of it, to introduce the entire series in our classical department of this seminary.

Yours, respectfully,  
W. C. LARRABEE.

FROM JAMES BOYD, LL.D., one of  
the Masters of the High School,  
Edinburgh, in an advertisement  
to the fourth London Edition of  
Anthon's Horace.

The high estimation in which the talents, scholarship, and critical acumen of Dr. Anthon are held in the literary world, and his well-earned celebrity as a Classical Editor, render any commendation of his works, and any apology for their reproduction among ourselves, alike superfluous.

JAMES BOYD.

FROM B. MANLY, President of the  
University of Alabama, at Tuscaloosa.

From previous familiarity with a portion of Professor Anthon's Series of the Classics, as well as an examination of those you have sent, our Professor of Ancient Languages and myself agree in a high conviction of their excellence as editions, and their importance as aids to Classical learning. The editor of the best edition of Horace ever given to the public has fully sustained his well-earned reputation in these volumes; each possessing its own peculiar merit, and all furnishing, in their places, just the aid the real student needs, and no more. For facilitating, extending, and elevating Classical literature, these volumes deserve to be reckoned among the ablest contributions of any age. Such of the Series as are required by our college course we shall use in preference to others; and shall recommend them all to the schools around us. We shall await with anxiety the completion of the series.

Very respectfully,  
Your obedient servant,  
B. MANLY.

FROM THE REV. ALFRED SAXE one  
of the Principals of the Preparatory  
School of the Wesleyan University  
at Middletown, Conn.

... I am pleased, highly so, indeed, with the success I have met with in the use of Anthon's Latin and Greek Lessons. The classes that have lately commenced in them do admirably.

Yours, truly,  
ALFRED SAXE.

## UPHAM'S MENTAL PHILOSOPHY,

EMBRACING

"THE INTELLECT," "THE SENSIBILITIES," AND "THE WILL,"  
IN THREE VOLUMES.

ALSO, AN ABRIDGMENT OF THE SAME IN ONE VOLUME.

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THE undersigned respectfully request the attention of the public to the philosophical works which they now take the liberty to present to them. It is neither their interest nor their wish to express their sense of the value of these works in any undue and exaggerated terms; but they suppose that, as publishers, they may be permitted to commend them to the notice of the public, at least so far as they deserve it. It has been the object of the author of these volumes, by a long and careful induction of facts, to give a connected and full view of the mental operations. He has aimed at nothing less than the true philosophy of the human mind. Of the intrinsic difficulty of this undertaking, we suppose there can be but little or no difference of opinion. And as to the manner in which the author has acquitted himself in it, the subsequent testimonials, coming from men standing high in the public estimation, will enable the reader to judge. The demand for a system of mental philosophy is urgent. The teachers in our various seminaries all agree, that a system of education, without some knowledge of mental philosophy, cannot be considered complete. On the contrary, they seem to regard the knowledge of the human mind as in some respects more important than any other form of knowledge. And we have no doubt that they will cordially welcome any system which gives evidence in its preparation of learning, good judgment, and candour.

Of the qualifications of Professor Upham for the great task (the results of which, in a stereotype, uniform, and cheap edition, we now present to the public), as well as of the works themselves, we might leave the subsequent testimonials to speak. They say all we could wish them to say; and the reader can judge whether the writers of them, filling, as they do, very high and responsible stations, are worthy of credence. But we venture to intimate to the public, that the most satisfactory testimonial is to be found in the works themselves. It was our intention to point out some things by which these volumes are characterized, and by which they are favourably distinguished from other works; but we conclude, on the whole, to leave this to the examination of the reader. We think we run no hazard in saying, that those who will read and study them carefully, will see no reasonable and sufficient ground for dissenting from the favourable aspect in which they appear in the following statements.

HARPER & BROTHERS,

New-York, 1840

82 CLIFF-STREET.



# UPHAM'S SERIES OF PHILOSOPHICAL WORKS

## FOR ACADEMIES AND COLLEGES.

From Rev. LEONARD WOODS, D.D.,  
Professor of Theology in the Theological Seminary at Andover.

*As I understand that you have it in contemplation to publish a new edition of the several works on Mental Philosophy by Professor Upham, I take the liberty to say, that I regard them as among the best and most popular works on the various subjects which he has treated. He is a charming writer, and his views are well expressed and well guarded, and are adapted to be extensively useful at the present day. His Abridgment is very much liked by those teachers who have used it. Mr. Coleman, principal of the High School, or, as it is called, the Teachers' Seminary, in this place, says, he finds it much more intelligible to young men, and much more complete, than any text-book he has used. And his judgment is worthy of confidence. The next edition is to receive still farther improvements. I hope you will be encouraged and sustained in this undertaking by a very extensive patronage from an enlightened community.*

Yours respectfully,  
LEONARD WOODS.

*To the Messrs. Harper.*

From Rev. MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover.

Andover, Dec. 4, 1839.

*I have read with much satisfaction Professor Upham's works on Intellectual Philosophy and on the Will. The tone and manner of these books must be pleasing to all who love calm, dispassionate, and accurate investigation, and moderation in defending one's own opinions and canvassing those of others. I have no hesitation in saying, that I regard Professor Upham's books as giving the best views of the subjects named which we have in the English language, and as worthy of being read and studied in the schools and colleges of our country. Even those who may differ from him in opinion, will feel no disposition to indulge unkind feelings towards so sincere and*

*candid an inquirer after truth. Most sincerely do I wish ample success to the author and the publishers of the works in question; especially at a time when the public mind is allured by books on these subjects in many respects dreamy and unintelligible to the great mass of readers.*

M. STUART.

From Rev. WILLIAM COGSWELL, D.D., Secretary of the American Education Society.

*I fully concur in the opinion of Professor Stuart, expressed in the preceding certificate, and could add more in favour of the works named were it necessary.*

WILLIAM COGSWELL.

Boston, Dec. 6, 1839.

From Rev. S. LUCKEY, D.D., editor of the Christian Advocate and Journal, Quarterly Review, &c.

*To Messrs. Harper.*

Gentlemen,

*I am happy to learn that you are about to publish a stereotype edition of Professor Upham's works. To this gentleman the literary public are much indebted for his "Elements of Mental Philosophy," a work which was greatly needed as a text-book in our colleges and academies at the time it was first published. It is now used, I believe, in most of our literary institutions; and I hesitate not to say, it is better adapted to the wants of students, in the science of which it treats, than any other work extant. It cannot but be satisfactory to the friends of science, that the worthy author has prepared an edition of his excellent work, with additions and improvements, to be issued in a more permanent form. Of his Treatise on the Will I cannot speak with the same confidence, not having read it; although I have heard it well spoken of by competent judges.*

S. LUCKEY.

Methodist Book-Room,  
New-York, 20th Dec., 1839. }

## Commendatory Letters—continued.

From Rev. R. E. PATTISON, D.D.,  
President of Waterville College,  
Maine.

*I have examined with care the work on Mental Philosophy, in two volumes, by Professor Upham, of Bowdoin College, and it is with pleasure that I express the opinion that the work will contribute much to the successful study of that difficult but eminently useful department of knowledge. It has the advantage over any other one work which has fallen under my observation, that of having comprehended the subject. We have many profound treatises on separate portions of mental philosophy; and those, it may be, the most important; but I know of none which surveys the whole field but this. I ought to add also that its moral influence is exceedingly pure and healthful.*

R. E. PATTISON.

From the late WILBUR FISK, D.D.,  
President of the Wesleyan University,  
Middletown, Conn.

*... Permit me to say, that I have read the Treatise [on the Will] with a great deal of satisfaction. It is certainly a much better analysis of this difficult subject, in my judgment, than anything I have before seen in relation to it. I might, if this were a proper time, it is true, make some queries on some of the points presented in the work; but, on the whole, I cannot but believe it will go far towards harmonizing the hitherto discordant views connected with this subject. ...*

W. FISK.

From Rev. HENRY CHASE, Pastor  
of the Mariner's Church in the  
city of New-York.

Gentlemen,

*Though many able treatises on mental philosophy had been published from time to time, more or less adapted to advance the science of which they treat, yet a work which would present in outline and in sufficient detail a complete and systematic view of the powers and operations of the mind, had long been a desideratum. Such a work was greatly needed, as well for the private student and man of leisure as for our colleges and academies, and it has at length appeared in the "Elements of Mental Philosophy," by Professor Upham. This treatise merits the high estimation*

*in which it is held. The classification of the mental states, both general and subordinate, and the arrangement of the several parts and subdivisions, are true to nature, and present a full view of the entire subject without confusion. The arguments and illustrations are forcible and pertinent, the style is perspicuous and pleasing, and the whole evinces extensive research and patient investigation. Whoever attentively examines this work will find that it is characterized by accurate observation, discriminating analysis, logical deduction, and remarkable freedom from bias. The spirit of candour and the love of truth pervade it. It has passed through three editions, and the author is now revising it, together with his Treatise on the Will, and preparing the whole for a uniform stereotype edition. Every friend of mental science must feel under great obligation to Professor Upham for his valuable work, and wish him success in its publication.*

*I am, gentlemen,  
Yours with great respect,*  
HENRY CHASE.

New-York, Dec. 21, 1839.

From Rev. N. BANGS, D.D.

*So far as I have examined the work, I fully concur in the above recommendation, and therefore wish the author and publishers success in issuing this new edition.*

N. BANGS.

From Rev. WM. C. LARRABEE, A.M.,  
Principal of the Wesleyan Seminary at Readfield, Maine.

*... I am highly gratified to learn that you are about to publish Professor Upham's series of works on Mental Philosophy. I have used the former editions of his Mental Philosophy for some time past in this seminary, and am prepared, from intimate and familiar acquaintance with the work, acquired in the recitation-room as well as in my study, to speak of it in the highest terms. There is no work extant in that department so well adapted to the purposes of a textbook for schools and colleges. The work needs only to be better known to teachers to have its merits properly appreciated.*

*Yours respectfully,*  
W. C. LARRABEE.

*Commendatory Letters—continued.*

From SAMUEL ADAMS, A.M., Professor of Chymistry, &c., in Illinois College, Ill.

Messrs. Harper & Brothers,

I am happy to learn that you contemplate publishing a stereotype edition of Professor Upham's works on Mental Philosophy. From considerable familiarity with them, I am of the opinion that they contain the fullest and clearest view of the whole science of the mind of any work now extant.

Yours, &c.,  
S. ADAMS.

From Rev. D. W. CLARK, A.M., Principal of the Amenia Seminary, N. Y.

... Some of the excellences of Mr. Upham's Work are:

1. The general classification is clear, natural, and comprehensive. The subordinate divisions are also natural and explicit, so that the mind passes, by a kind of natural succession, from one topic to another. Nor is the essential unity of the mind ever lost sight of.

2. The positions are clearly stated, and, for the most part, as clearly proved. The general course of the reasoning is instructive, and the illustrations are exceedingly appropriate and interesting.

3. Truth has evidently been the object of the author's search. What is real and substantial in philosophy is fully discussed; while but little time is wasted upon speculations already exploded. Many are apt to forget that exploded opinions belong to the history rather than the elements of a science.

4. The work is eminently practical and religious. But while a deep, unvaried reverence to the great Architect, whose consummate skill is strikingly manifested in every part of our mental economy, runs through the whole, there is nothing bigoted or sectarian about it.

5. The author is exceedingly pleasing in his style, and this adds not a little to the interest the student will feel in the perusal of the work. But perhaps, while he has avoided that dry style of composition which renders so many of our works on science dull and uninteresting, he may be liable to the objection of being too diffuse for a work whose main design is to impart the principles of scientific truth.

I have spoken of its merits as a textbook adapted to schools and colleges; but it will be found equally beneficial in

every department of life. Especially would I recommend it to those whose vocation calls them to officiate in closest and most elevated relations to the mind. I mean the Christian minister. Above all others, such should have clear, correct, and comprehensive views of the mind, whose derangement they would repair, whose woes they would heal, and whose bliss they would consummate. The remarks on moral education are of a deeply interesting character, and should be familiar to every one who is in any way connected with the education of youth.

Yours, &c.,  
D. W. CLARK, A.M.

Amenia Seminary, }  
Dec. 24, 1839. }

From the instructors in the Academy and the Teachers' Seminary, Gorham, Maine.

Messrs. Harper & Brothers,

The undersigned, having learned your intention of publishing a uniform edition of Professor Upham's works on Mental Philosophy, cheerfully express their cordial approbation of the undertaking, and give their testimony in favour of the intrinsic merits of those works. The three volumes embracing the Intellect, Sensibilities, and Will, contain a full, and, on the whole, a very satisfactory view of the mind. Each volume is a distinct treatise by itself, and can be read separately with profit; while, at the same time, all three of the volumes are essential to a complete view of the subject. The whole work has for some time been studied in the seminary with which we are connected, by large classes, embracing both sexes. The results of this experience are such as lead to the earnest desire that it may be extensively circulated, as one of the best aids to the student, whether in our literary institutions or in the solitary efforts of self-culture.

AMOS BROWN,  
Principal and Teacher in Mental and Moral Philosophy.

FRANKLIN YEATON,  
Teacher of Languages.

THOMAS TENNEY,  
Teacher of Chymistry, Physiology, &c.

BENJAMIN WYMAN,  
Teacher of Music.

CYRIL PEARL,  
Lecturer on Education and the Art of Teaching.

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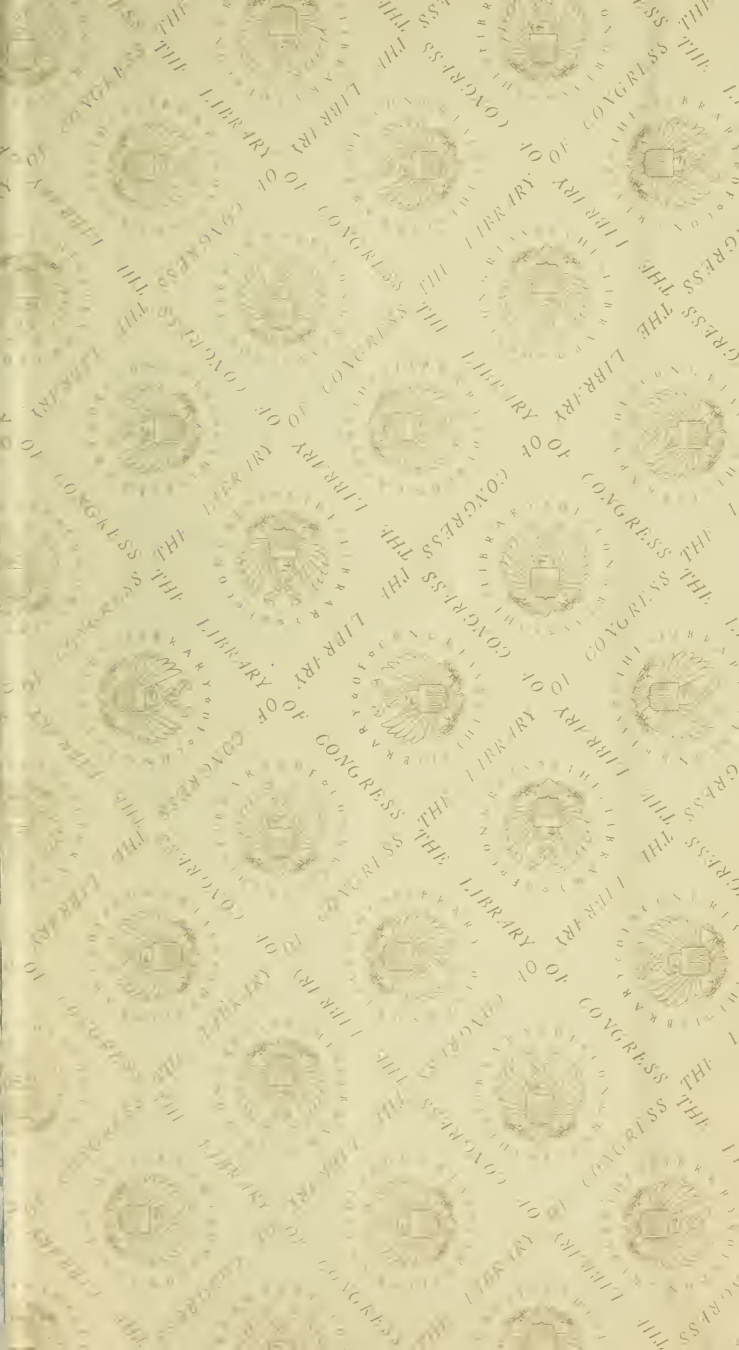


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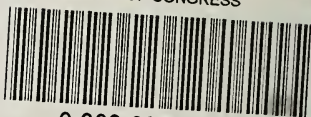
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